

Khair Al-Majalis



The Mausoleum of Hadrat Khaja Nasiruddin Chiragh Dehlavi, Delhi.

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The verse Fateha (The opening)

It is difficult for Your praise and it is hidden Your virtues in all
 You are visible there in all and You are there in the everything
 For every particle, you are created from the beginning to end
 You are Sustainer of all not in this world, but in another world
 You are Lord of the worlds and you are forgiver of the worlds
 You are kind to all and Your kind favour is there for all persons
 Those who are pious then You are merciful to the such persons
 Your special favour is there for them and You are kind to them
 You are owner and settle deeds of everyone on judgment day
 In your hands is a penalty and a prize and You are the owner
 All our worship is for Your sake, oh Lord of the two worlds
 All slaves belong to You from the origin, if he is big or small
 For all our needs You are essential and Your personality is kind
 You give all one who calls You as You are a kind helper to all
 Guide us such right path now, on such path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Sahwi as you are an owner of two worlds

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The miracles of Hadrat Sheikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani R.A., is the leader of the all holy persons like the prophet Mohammed (peace be upon him.) who is the leader of the group of all prophets of Allah which have been sent down on the world. So for this reason he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons.

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani R.A., and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple's hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of help of Allah and so for this reason they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani R.A., is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

Urdu : By Hafiz Mohammed Saber Pasha Quaderi in the Siasat daily on
6-1-2017

English: By Mohammed Abdul Hafeez

Email: hafeezanwar@yahoo.com

Hyderabad, India

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Preface

This is a very old book written about the advice and discourses (speeches) of Hadrat Khaja Naseeruddin Chiragh Dehlavi in the Urdu language and it is translated from Urdu into English. This is a translation of speeches of spiritual master Hadrat Khaja Naseeruddin Chiragh Dehlavi and which was compiled by Shair Hameed Qalendar and I have translated this book of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a very old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into themystic philosophy of Sufism and all these details of advices by the spiritual master Khaja Naseeruddin Chirag Dehlavi are added in this book and also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is a lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one, but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi master is not only it is difficult and but it is very hard task as he was a great pious personality of his time in the Indian subcontinent.

The title of Chiragh

So in brief he was a great Saint of his time in the Indian subcontinent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Khaja Nizamuddin Auliya and afterwards he was becoming well known in Dehli where he did the endeavours for the Islamic mission with the

hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

There are several stories as to how he obtained the title of Chiragh, or 'lamp'. One state that at the time of his building a water reservoir for his poor, Sultan Ghiyasuddin ordered all oil supplies to the shrine building to be stopped, so that the night work could not be carried out. However, Khwaja Nasiruddin performed a miracle by transforming water into oil for the lamps, and the reservoir was built on schedule.

Another tells that once he entered the meeting place of his Murshid (master) and other Sufis, he did not want to sit where he was shown, as it would mean facing his back to some of those gathered. But Nizamuddin Auliya told him, " A (lamp) Chiragh has no back; it sheds its light in all directions."

Quotes

- 1.A good intention is needed for all activities.
- 2.A morsel earned in business is a good thing.
- 3.The quest of the world with good intention is the quest of the lasting life.
- 4.People have forsaken the Qu'ran and Tradition, so they suffer.
- 5.The best prayer is to keep people happy.

It is my great honour and pleasure to translate this great book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added for which I shall be highly obliged in this matter.

In the preface of the book 'Tadhkirah al-Awliya' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets

which are available for the students of the Tariqa (spiritual path) of Sufism.

Khair Al-Majalis

The first episode

The felicity of the kissing of the feet of the Sheikh available to me and at that time he has arranged cooking of the food for esal swab (for the conveying reward of virtuous deed) as it was a time of the Urs (death anniversary) of Hadrat Burhanuddin Gharib. After breaking of the fast he has prayed “We are praying for the soul of Hadrat Burhan Haq.” Upon hearing this prayer I told in my heart that how good conduct and characters of Darwesh persons which they have possess with themselves that even death of Hadrat Burhanuddin a long period of time was passed away, but in spite of that the Sheikh of time Khaja Naseeruddin Chirag Dehlavi is explaining stories and miracles of him with such great interest and attention and with such a great respect and honour he is praying in his name. He is a person who is keeping privilege of love with him. He is celebrating his death anniversary every year on the regularly since long period of time. Indeed, he got full favour and attention from his spiritual master due to his service in this matter.

In short, when all people left from the feast, then at that time this slave faced his grace and while lowering his head has told him “He has written story details of his meeting with Hadrat Burhanuddin which he has heard by his holy tongue.” He told me “To read it.” Upon hearing this he told to read before him and he was standing there to say God bye to the friends and in that condition he wanted to hear those details. The

Sheikh's nephew Sheikh Zainuddin has specially told him at that time that " Episode is very lengthy so it is better to sit and listen it. So for this reason Khaja Sahib sat there and has asked me to read it."

I have started from there that " From Hadrat Burhanuddin he has heard that once Sheikh Nizamuddin has given a cap of rug to me and which was lost by me and for which there was great grief for me in this matter. So I thought in the heart to get it and told my friend Hadrat Mahmood in this matter. In short, I was going into the presence of him and I have told him details that I had lost my cap. On that night he was busy in some work there and he has told me "To go you will get another good and better reward in this matter." From his conversation I have taken good prediction from it and I have believed in this matter. Again, when I went into the presence of Sheikh Nizamuddin Auliya then he has given me prayer mat at that time. And which was good and the best thing for me. As among Fakirs reward of prayer mat is known as contention of tranquility and felicity. When I have finished this episode then he has told me that "After a period of long time you have remembered this event which belongs to him." And for this reason there was pleasure on his face." He asked me to bring book of Malfuzat (speeches) of Hadrat Burhanuddin Gharib. Then I have told him" Hadrat Burhanuddin has put such your devotion in my heart that so there is thinking in my mind many times that such a great personality of revelation and miracles as well as he was a realization of truth and who will approach you for your help and get felicity from you. Then how will by your status of saintliness in this matter. ? " Always I have desire and wish with me that " Oh : Allah when I will get felicity of kissing of your holy feet.?" Then he has told me that "Whether he will call him Qalander (dauntless) person or Sufi.? How he can say him Qalander as he is studying." I have told him that " Once he was present

in the service of Hadrat Khaja Nizamuddin Auliya and there was a piece of cloth spread on ground for serving dishes on and he has broken his fast and during eating food he has broken one bread into two pieces and he has kept one piece before him and the other half he has put before me and I have put it in the sleeves of my shirt. And when I was come out of there and on the way I have met some Qalanders and who have asked me “ Oh : son of Sheikh gives me them something.” I have told them that “ I do not have anything with me.” But Qalanders by revelation were able to know in this matter so they told to give them half bread which was given by the Sheikh of time to you.

The Qalendars have able to know by revelation in this matter, and they have asked him to give half bread which he has received by the Sheikh Nizamuddin Auliya. As I was at the young age at that time, so I was surprised in this matter that how they were able to know in this matter as they were not present there. With helplessness I have taken out bread from my sleeves and I have given the half bread to Qalanders. The Qalanders have sat on the porch near the Central mosque of Kilo Khetri and they began eating the bread there by making small pieces of it. After that my father came there after getting permission from the Sheikh of time Hadrat Nizamuddin Auliya and he has asked me “Whether I have eaten the bread.” I have told him that “ I have given the bread to the Qalendars”, so he was becoming angry and he has told me “ Why he has given to them as it was a great felicity.” From there he returned back in the service of the Sheikh and he has explained him all details in this matter. Hadrat Nizamuddin Auliya has said that " Moulana Tajuddin do not worry, this your boy will become Qalander (a dauntless person)." So there was satisfaction with me by the conversation of the Sheikh in this matter. So when Shaikh has told me Qalander then you can say also Qalander. When Sheikh was able to know this detail, then

he has said that “ He did not know that he is a disciple of mine or Shaikh Khaja Nizamuddin Auliya. So come on we can embrace with each other.” So I stood and went near to him. For this reason Khaja Sahib was becoming happy. So it was time of great, wonderful and auspicious.

The 2nd episode

The felicity of the kissing of the feet available to me. As per previous instruction of the Sheikh I have submitted Malfuzat (speeches) of Khaja Burhanuddin. He has asked me to take out the place in Malfuzat where there this discussion was written by me and in which I have kept flag there and I have shown the same to the Sheikh. He has seen the details and he liked the same very much. Then from the beginning, he has begun reading some pages of my book of Malfuzat (speeches). He has said many times that “ Darwesh you have written your book very well” and he has done a favour for me in this matter. At that time I told him that “ Hadrat Burhanuddin was indeed being a great Darwesh and who was realized the truth. And in his higher personality in the knowledge, he was like Hadrat Abu Hanifa of his time. In Zahad (mysticism) and abstinence, he was like Hadrat Khwaja Nizamuddin Auliya. I have an interest in this matter that Allah may give help me and due to your supplication , the completion of the writing of this book will be finished.” So it was the reason of writing of this book. I began writing this book in the year 755 Hegira and in the period of one year I have completed this book in the year 756 Hegira and given its name as ‘Khair Al-Majalis’. Allah, may give longer life to Khwaja Sahib and give favour and help to the compiler of the book for its compilation.

The 3rd episode

The felicity of the kissing of the feet of the Sheikh available to me. At that time Khaja Sahib was engaged in the remembrance of the day judgment and he has said " Friends the day of judgment is coming near ". And during this conversation the color, complexion of his face has become white and the listeners in the meeting were paid full attention in this matter there and in that condition he has said to bring sweet to the friends. The condition of the listeners in the meeting has become worse due to the effect of the conversation of the day of the judgment. The sweet was there in the middle of them, but nobody could not able to know in this matter. Then he said "The servant to take out sweet from there and bring it afterwards. At this time we do not know where we are and whether we are on the earth or on the sky or it is day or night we do not know in this matter." In short, in this condition of fear and worry one part of day time has passed away and nobody could not move the place or even talked with each other. At last, one priest came there in the meeting place and he has said salam in a loud voice. So due to his voice some persons regain their conscience and some were still in the condition of remembering the day of the judgment and its fear and worry. Khaja Sahib began talking with a priest and he has asked his details. The priest tells him that " All day he used to present in the drawing room and there is no time after fulfilling duties of the work so pray for him." He has told him that " One who work for the good deeds to the mankind and so for him there will be no loss to him while he is working in the department of civil court." On this situation he has told this story which is as follows.

" One Darwesh was going into the jungle and he has met one old person there and who told him that " When you will reach this city, then go to such and such street and inquire house of Abdulla Hajib there and

convey my salam to him and asked him to pray for his safety of the faith and but that old man did not tell his name to that Darwesh and left from there. In short that Darwesh has reached to the city and asked about the house of Abdulla Hajib and met with him and he has told him that “ He has met one old person on the way in the jungle and he has told him that when you reached the city then ask the house of Abdulla Hajib there and convey his salam him and ask him to pray for safety of his faith (Eman).” Upon hearing this Abdulla Hajib recited verse Fatiha and prayed for safety of faith of the old person and told that Darwesh to leave from there. Then that Darwesh have asked him “ Oh Khaja at least tell him who was that old person who met with him in the jungle.?” Abdullah Hajib has asked him, brother does not inquire into this matter.? And leave from this place. When there was very much insisting from the Darwesh person in this matter. When there was very much expostulation then Abdulla Hajib has told him that “ He is prophet Khizer (A.S.)” The Darwesh has told him that “ In the jungle he has met many old persons so how did you know that he is prophet Khizer (A.S.).” And he has told him that “ He know in this matter but why you are making an argument here in this matter.” So Darwesh has told him that “ Revelation and miracles are works of great learned persons.? In this dress you are seen as an employee of a royal court. So how do you get this miracle and sainthood.?” Abdulla Hajib said “ Whatever worship and mystical exercise which will be done by the learned persons in the corner of the shrine building which I used to do it in the following places.

1. Bazaar and in the streets
2. House
3. King’s royal court

When there will be late in the evening, then I will wake up and do ablution and will engage in the following works.

1. Recitation of the holy Quran

2. Remembrance of Allah

When there will be morning time then do again fresh ablution and after performing Sunnah (practice of holy prophet) prayers in the house and used to go the mosque for performing obligatory prayer there and coming back from there I used to sit on the prayer mat in the direction of Qibla (direction in which Muslim turns in prayer) and engaged in the recitals till such that sun will rise and then after performing Ishraq (mid morning) prayer then come back to the house and at any time my tongue will not be free the recitals. When come back in the house, then with much humility I will use to pray to Allah as follows.”

" Oh my Lord except you I do not know any unrelated person and also not see and standing myself like before You and for Your look I used to walk and make movements here and there. Now for the service of ruler resolve on an understanding and at every moment I will promise with You that if there will be a work of someone with me then I ask oh Allah give me such help and power with me in this matter so that I can help needy persons with the following things.”

1. Tongue

2. Hands

3. Foot

4. With money and wealth

At the time of Chast (mid morning) prayer, I will use to return back from the court of the ruler to the house and do ablution again and perform Chast prayer and do meditation and take a rest in the afternoon time and wake up and do ablution and after performing Sunnah (the practice of holy prophet) prayer and to go mosque for performing

obligatory Zuhar prayer there and come from there and used to busy in the recitals. Then go to mosque for performing of Asar (late afternoon) and Maghib (sunset) prayer there and come back from the mosque and used to perform Awwabin (supererogatory prayer after sunset prayer) prayers in the house till the time of Eisha (night prayer). After performing Eisha prayer in the mosque in congregation and come back to the house and I used to engage in meditation till the time of midnight. Now you say other than this what learned person used to do in this matter, and they also perform prayers, recitals, perpetual fasting and standing during night time. I will also keep perpetual fasting. In short, they do this in the shrine building the remembrance of Allah, worship and endeavours and such things with the help and divine favour of Allah, which are done by me indeed in the house without show in this matter.” Then Sheikh of time after the end of this narration he has told that “Court caretaker of the king even though he was engaged in the works of the world but he has obtained the position and status of learning persons. As he has pious dealing with him and so for this reason there was no effect for him from the affairs of the world. And like Hadrat Khizer (A.S.) and who was such a perfect person has requested prayer and to recite Fateha (first verse in the holy Quran) for the safety of his faith and for a good ending.”

Hadrat Chiragh Dehlavi then has told " Friends, to think the point in this matter is that Hadrat Khizer (A.S.) who was the perfect person of time has requested for the safety of his faith and he do not know about how his ending condition will be happening and whether there will be felicity or God forbid whether it will be happening on the cruel condition. So it is said that “ It is ending of confidence and the prevailing conditions of presence is not good for the confidence.”

Then he started this narration that “ There was one soldier of the king and who always used to spend his time in obedience and he was found brave and active and alert in the fighting of the religious wars and the period belongs to Hadrat Bayazid Bustami. At that time infidels attacked on the village Bustam in large crowds and have besieged it. The Muslim population of Bustam was ready in this matter, and they left from Bustam to face and defend them. That gunman first came out with the true intention to fight with the infidels and he has made many attacks on them and has freed many Muslim prisoners who were captured by the Mughal army and he has killed a large number of soldiers of Mughal army and in this way he has thrown them away from Bustam village. As per fate of Allah, he was injured severally in the fighting of the war and he has drank of juice of martyrdom. In that night Khaja Bayazid Bustami has seen him in the dream that he was sitting on the throne studded with jewels in the paradise and houries are standing by folding their hands before him. And Khaja Sahib asked in the dream “ Oh Allah, how he has obtained such a felicity and higher level of the station and lofty position in this matter.” And he has heard a divine call in which it was told him that “ He is pure person and who has fought in the religious war to defend the faith and he has martyred in the way of Allah. And the status which you have seen is one portion of his 1000 grades of him. Then Khaja Sahib has recited following verse.”

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

Upon this Khaja Sahib has told the saying of the holy prophet of Allah and its translation and interpretation is as follows.

"Nobody has no expedient with the reward of the deed. If one has done the good deed, then there will be a good reward for him and if it will be done bad deed then there will be a bad reward in this matter."

Then he explained the situation of the above Hadith (saying of the prophet) of the prophet of Allah that “ One woman has approached Hadrat Ayesha Siddiq (R.A.) and she has told her that “ She has seen in the dream that like the day of judgment has been established. On the way she is going which is divided into two ways ahead. One part of the road has gone towards the right side and another part of the road went towards left side. I have followed right side and I found my father who himself is drinking water from a reservoir and also he is giving water to the other persons there. I have approached further and has asked my father “Where is my mother.? ”And he has told me that “ She did not come to his side.” And from there I have returned back and followed the same road on which she has come there to find my father. And there I found my mother at the reservoir and she is calling she is thirsty. I have approached to her and asked her my kind mother there is reservoir in front of you so why she did not drink water from there.? She has told her that “She cannot do in this matter as her hands cannot reach to the reservoir.” I have approached towards her and I have collected some water and put it in the mouth of my mother. Then at that time I have heard one invisible call in which it was said that the hands should become dry who are giving water. When I was waking up and find that my both hands have become dried and useless for this reason. So for the help in this matter, I have appeared in your service. Hadrat Ayesha Siddiqua has explained the dream of the woman to the prophet of Allah. The prophet tells Ayesha Siddiqua that “How his father and mother were.? What were their deeds in their life.?” The woman has said that “Her father was a pious person and he used to give huge money in charity to the poor and needy persons, but her mother was opposite of the above conduct and character of my father.” When Ayesha Siddiqua has known the details in this matter than he has explained such

information to the last prophet of Allah. Then the prophet of Allah has said told that " It is must indeed that man will get the rewards of his deeds."

Then Hadrat Chiragh Dehlavi on this situation has told another narration that " In one city, there was one judge, was there to whom one poor person has approached in the department of Islamic jurisprudence with his claim that his title land has been taken by the king and who has added his land in the construction of the royal palace. The judge has given orders to his foot soldiers to take this order and give to the king and tell him "This is the order of the Islamic Law court and upon hearing it whether he will give it respect or not? If the king will not give respect to Islamic law, then fold this order and put before him and tell him that judge has said that the post of the judge should be given to another person and excuse him from the duty of work as a judge in the royal court. If he will respect in this matter and take orders by standing, then tell him that you have taken the land by force and have included it in your palace and the land belongs to the poor person and that person has come into the Islamic Law court and filed suit there claiming his title land against you. So you should present in the court office and submit your reply in this matter or make compromises with the applicant and make happy him and pleasure in this case and submit his deed of agreement in my office to proceed further in this case. If upon hearing this if the king will not come to my court or if he will not compromise with the applicant and make no agreement with him, then give him my order and tell him that the judge want to resign from the post so appoint any person in his place." In short the foot soldier of Islamic court has taken with him the order of the judge and he has gone to the royal palace. And he has informed there that notification of Islamic law court has come there. The herald has informed the king in this matter in the

royal palace and when he has heard this then he has called him inside of the palace. When that foot soldier has stood before the royal throne, then the king has got down from the throne and he has stood before him and he has asked “What do you want then tell the order of Islamic Law.” The foot soldier began saying that “One poor person has filed lawsuit against you that you have taken his titled land by force and added it in the construction royal palace. Now go to the Islamic court and attend the court proceedings or call the poor man and make him happy and send your agreement in this matter to the judge. If you did not go to the court proceedings of the judge or did not call the poor person and did not make him happy and did not submit your agreement then in that case you can appoint another person as a judge in the royal court. And from tomorrow onward the judge will not attend office for this reason.”

The king told foot soldier that “Whether I have done respecting the order of the Islamic court or not.? And you have seen that I have greatly respected the order of Islamic court. It is he said that to make comprise with the poor person and now you see that I will call him here and I will try my best to make him happy and pleasure in this matter. And as he has called me to the Islamic law office so I will go there and present myself there before the judge. You go and tell the judge that I am coming there soon. And he has told that to hand over the office of the Islamic law court to another person. So you take this order and give to the judge and tell him that it is his duty in the office of Islamic court to work there and it will not be given to another person.” Then the king has called the applicant in his presence and has asked him that “Why he did go in the Islamic law court.? If you have come to see and submit his petition to him, then in that case there will be no atrocity upon him.” Then the king has given orders to the persons in his court to go with this person and give him back his land as per his indication by pulling down

the royal palace and hand over possession of the land to him and prepare the deed of compromise immediately in this matter. Upon hearing this applicant has come before the king and with humbleness and modesty he has told him that “ He is taking back his claim of the lawsuit against him. So he should not give orders to pull down royal palace.” But the king was not agreed in this matter. So he has given order again to pull down the royal palace. The applicant has told him again that “ He should not give such order otherwise he will kill himself and for God sake I am in agreeing condition with you. So you did not give orders to pull down royal palace and keep away from pulling down on the royal palace.” The king has asked him how much area of his land was in measurement?, so the poor person told him details in this matter. So the king gave orders to pay him amount of two gold coins per yard for him. So as per measurement he has paid gold coins to him and he has given a robe of honour to him and excused with him in this matter. Then he told him, “ Now there is no claim of you against him and he has asked whether he is happy and satisfied with him in this case.” The poor person told the king that “He is very much happy with him.”

Afterward the king has visited the Islamic law court and went to see the judge there and at that time judge was busy in writing the orders and Islamic opinions there. So for this reason he did not pay any attention to the king. When he has finished his work, then he has paid respect and honour to the king and he has asked to him sit on the half portion of prayer mat. Then the judge has called for the juice in his office and first he himself drink, then he has given juice to the king. In short, that king has obeyed all orders of the Islamic judge and he has respected the Islamic law and he was in agreeing condition with the applicant and also he has visited the Islamic law court and met the judge there. I have

told that “How good was the judge and how his good orders and how great was the king there.” Then Khaja Sahib said told that “Nobody did not do this work and such great work which was done by that judge that he was ready to leave his post in this matter.”

When Khaja Sahib has completed this narration then at that time one person was coming there and who was eager to see him and with him he has asked him “What work he is doing.?” And he has told him that “He is jewelry worker.” During this time the discussion about belief was started and he has said that “Some person does not have devotion with Fakirs and in this connection he has told one story that “There was one pious personality who has with the status of saintliness with him. In that city there was one judge who was a worshipper there and who used to see the miracles of the pious person but he did not have devotion with that pious personality and he did not become his disciple. One day that judge was sitting with that holy person and at that time one jeweler came there to see him and he has presented one precious pearl in the service of the Sheikh of time and put it before him. And so he asks with judge what is this and the judge has told him that it is a pearl. Then the Sheikh has taken that pearl in his hand and he has asked the judge and asked him to see what is this?, and that pearl was converted into water. Then Qazi told that it is water. Then the Sheikh has fallen down water on the ground. Upon seeing this miracle that judge did not become a disciple of that pious person and he has told with Shiekh that “He will become his disciple after completion of one Chilla (retire forty days in mystic seclusion) of the worship together.” The judge was very strong in the endeavours. Upon hearing this Sheikh has told that “Whether he will sit in the Chilla of gents or ladies.?” Upon hearing this Qazi was surprised in this matter and he has said that “He did not read ladies Chilla in the books.” In surprise he has asked “What is meaning of Chilla of gents

and ladies.?” It is Chilla of gents in which it is require to eat two goats daily and two maunds (74 kilograms) breads and to leave the Chilla after forty days with same ablution which will be done on the first day of the Chilla and there is also another condition that during this period of Chilla there will be no less or more in the food quantity to be eating which is mentioned as above. The Ladies Chilla is that in which on the first day to have bath and do ablution and sit in the Chilla for forty days period and for this period of time one should not have to eat any food. And on the last day to leave from Chilla with ablution of the first day. But it is not possible that to eat two goat stew and two maunds of breads, then it will not require fresh ablution during the period of Chilla of 40 days. The Sheikh has told him that “ He will observe gents Chilla and he has told judge that there are two rooms are vacant in shrine building and you can sit in one room and I will sit in another room which is attached to the other room in which you will sit there. He has given instructions to his disciples to make arrangement of goods required during the period of forty days of Chilla. When the first day of Chilla was finished and fast breaking time came, then at that time the disciples have brought curry of two goats and two Maunds of breads before the room of the Sheikh and the same quantity of food items were also placed separately before the room of the judge and one lamp was lighted there. After Maghrib (sunset) prayer the Sheikh and Qazi both were coming out of their rooms and they began eating food there. The Sheikh was eaten two goats curry and breads but the judge who used to engage in the mystical exercises and he never used to eat food full of stomach so for this reason so he was stood, upon eating two breads from there and the Sheikh has seen that Qazi was left behind in this matter so he has come near him and told him that one should not leave his friend and he has eaten all remaining food of the judge and came to his room

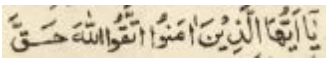
and performed Eisha (night) prayer. On the other side there was pain which was started in the stomach of Qazi and he has spent Eisha prayer in pretense. So the Sheikh has told him that such prayer is unlawful. So stand and break your Chilla. Qazi came out from the room and he has broken his Chilla for this reason and he has fallen down on the foot of the Sheikh. The Sheikh has said that “ Whatever he has made compulsory for him which should be performed and complete it by him and which is must. So daily curry of four goats and four Maunds of breads will be kept in the room of the Sheikh after Maghrib prayer and Sheikh used to eat all of the food items after Maghrib prayer. In this way when 20 days were over then he has told that “ Now his period of promise of Chilla was over. At the beginning when he has sat in the Chilla and he has made ablution and with the same ablution. He has left from the Chilla after twenty days period of time and during this time no need of fresh ablution was not required by him. Upon seeing this miracle Qazi was become his disciple.

When this story was finished which is taken from ‘Ajaib Rozgar’ book, then Khaja Sahib has told to bring sweet and juice. When the servant of the shrine has brought sweet and juice before him, then at that time after drinking juice as there was a summer season so there was much effect of drink in the temperature there. I have recited one verse of poetry and its translation and interpretation is as follows.

This juice which has given a new life to the mind
Oh God grants Your look of the magnificent to all

The 4th episode

When blessing of the kissing of the feet available to me then Khaja Sahib has started a discussion of Taqwa (piety) and he has recited the following verse from the holy Quran.



Upon coming of this verse all companions of the prophet have been sad. As it is not possible by someone to have the capacity to fulfill its rights fully. And upon this another verse was sent down by Allah and which is as follows.

" Fataqu Allah Mastakum."

So some learned persons have said this verse was cancelling of the first verse. And some have said it as manifest. It means the rights of Taqwa is attached with the capacity. Then he has said it is right of Taqwa and recited this verse " Anyatah wal yasa yan shakaru wala yakfaru anyazkaru yala yansa." and he has recited following verse.

" Waman yataqallah yajalahu makrajan war yarzaqu min haisu layansa." For the circumstances of revelation of the above verse writers of the Quranic exegesis have said two sayings in this matter.

1. Awadh bin Malik Ashaji was coming in the gracious presence of the prophet of Allah and he has said "Oh prophet of Allah, my son has lost. And his name is Salim and who has gone for the business trip and it is known that infidels have caught him. The prophet tells him to go and follow piousness and began reciting of the following very much."

" Subhan Allah allhamdulillah wala ila ha illa walhu akbar wala haula wala quwata illa billa aliulazeem." Awaz bin Malik has returned back

from there and he was busies himself in the recital of the above phrase very much. One day suddenly his son came to see him along with a load of goods and wealth of 700 camels from his business trip. So he met with him and he has asked him all details in this matter. He told him that “Infidels have caught him and given him work of the camel grazing in the desert areas and they have much confidence with me. He used to wake up in the early morning always and go to the desert areas for grazing of camels in the valley there and come back to the camp in the evening time. In the midnight when he has fled from there and went in the flock of camels and selected one fasting moving camel from there and tied nose string of each camel with tail of another camel and Allah has brought me here safely.”

After this Awad bin Malik came in the service of the prophet of Allah and has asked him “My son has brought a large quantity of goods with him and whether that goods is permissible for me.? The prophet tells him “The goods belongs to booty so, at which you do use in your goods, then do same in that good also.” After this the following verse has been sent by Allah to the prophet. " Wa man yataq allah yajalahu mukhrijan rizqahu min haisu la yahatasib."

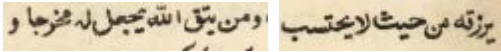
Another saying for the circumstances of revelation of the above verse writers of the Quranic exegesis of this verse which is said that there was starvation in Madina so there was a shortage of grains there at that time. One who will give grains to other then he will deal the transaction secretly with this matter. There was one young man in Madina whose name was Habeeb Kalbi and who went with his camel for purchasing grains and who has passed from the house of a Jew and his wife was very beautiful and she has become fascinated with him as Habib Kalbi was very handsome from Madina city and she has sent her slave girl behind him to call to enter in her house if he want to purchase grains

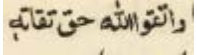

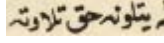
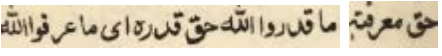
then he should come and purchase from her. The slave girl went near him and she has told him that if he want to purchase grain, then he can purchase from her in its price. Upon hearing this young man was returning to her house and entered in the door of the house. The Jew woman sent her message to him that if she will bring out her grains out of the house, then there lot of crowd will be there. So he should come in the room of the house so that she can measure grains for him. When he has entered in the room, then a Jewish woman came near to him and she has told slave girl to close the door of the house. Then the slave girl went from there and she had locked the door of the house. Afterwards Jewish woman came near the young man with so much decoration of herself and want to involve him in sinfulness and impiety. When the young man able to know her intention, then he has stood and came to the door of the house and find it locked there. So he has put his head on the door and he was in condition of surprise in this matter. Then that woman came to him and told that " Oh, the gentleman you are handsome and I am also beautiful young lady and she is incomparable. The house is empty and husband is on the journey. So come on we both of having the pleasure of meeting together in the house. We both enjoy and love each together. In this house there is a large stock of grains and wealth is there. So without any worry, we both will spend some time in the enjoyment and pleasure for this reason in the house. When my husband will come back then you can go back to your house. The young man told her " Oh mother, I will not do any work which will be disobedience of Allah." Then she has told him that " If you will not hear her talk, then she will ask her slave girl to call from upper story that oh, people one man has entered into the house by cheating and he will have the intention of creating disturbance and want to damage her respect. At last this news will reach your prophet and there will be very much insult for

you.” The man told her that “ I will sacrifice my life for the religion of Islam that I will get insulted in the world but it will not be there in another world.” The women told him that “ He will be annoyed by her slave girls so he should obey her wish.” The man said that “ Whatever she can do, but he will never not act upon such works.” Then woman caught the edge of his shirt. So he told her that “If there is such her desire, then she should have some patience in this matter and show him the place so that he can pass urine there and after he will fulfil her wish and desire.” Then the woman has shown him to one room and she has arranged to put there a large basin and spouted jug. That man went into that room and he has taken the knife from his waist and want to cut his penis but the knife has become blunted. So in such helplessness the man stretches his hands for the prayer " Oh Lord whatever power which was in the hands of Habib Kalabi he has done and now he is need of Your help and favour.” Then immediately the wall was broken and Habib was come out from there and he has reached near camel and found that it was full with grains so he has reached back to house safely. And afterward he has visited the prophet of Allah and he has told him all details of this story and at that time this verse was sent down by Allah.

ومن يق الله يجعل له مخرجاً ويرزقه
من حيث لا يحتسب

. After he has told that “ First this saying is well known and but this story is also coming in its meaning and which is suitable in this matter as he has followed Taqwa (piety) and he get salvation and when he was coming out and found the camel with loads of grain on it.” After coming of this verse the prophet has said that **إني أعلم آية نواخذ الناس بها لا غنتهم** and relating with verse he has told another story that “During the reign of Hadrat Umar Farooq one man came to see him and he has requested to give him any country for his ruling there. And he has asked him whether has studied Quran or not.? So he

told him to go and come back after study of the holy book Quran then he will make ruler of any country and you should to govern that country as per Islamic law of the Quran. If you did not study Quran then how you rule in the country?." That person went from there and he busied himself in studying the holy Quran and he did not come back to see Hadrat Umar Farooq. After a long time when Hadrat Umar Farooq was found him on the way and he has asked him to see him. That person told him that " Oh Umar, you are a such a person nobody will not discontinue to see you. But he has found one verse in the holy book of Quran which has able to ignore him." He has asked him which is that verse and recite it. He has recited  Then he said " One who will recite this verse for any intention, then in that case he will free from the problems of the world and he will get provision from any source which even he cannot think in this matter."

Then he told again that " There is the right of Taqwa (piety) and he has told  and right of worship is that . And the right of the Quran is there  which is mentioned in this verse. And one right of Marifat (knowledge of Allah) and from it if we take meaning of Tuhid (unity of God) then it is that which he should be finding Him by recognition with oneness. As He is singular in His personality and in His attributes. And if taken its meaning of the secrets of the recognition of providence, then its reality of recognition is difficult. For men for His recognition, so for this reason there are many stages are there for them. Allah says  . I have asked in the unity of God, it is difficult to find recognition of hidden infidelity. Then he said " It is possible that for the true person who demand Allah will give him his right of unity of God so that he will safe from infidelity. So he will give it to the prophets, companions and

holy persons. But the right of the secret of getting of providence is very difficult.

The 5th episode

The felicity of the kissing the feet of the Sheikh available to me and when the slave has reached in his presence, then at that time he was discussing about intention and he said “ In all works sincerity of intention is required.” I have asked him “What is meaning of sincerity of the intention,? ” He has told, that “ In that work there should be the willingness of Allah is required. When there has created integrity in the slave then place of devotion will be in the heart in the manifest or innermost of the heart or it is due to light of secret. If repentance is there by virtue and regret, then its place of origin will be manifest of the heart. If there is interest or fondness is there, then its place of origin is innermost of the heart. If it is leaving all things except Allah, then it said its place of origin of devotion is its secret. One person who presence in the meeting has asked “Whether except holy persons there will be not available heart of innermost to the others. “ And the Sheikh says that usually to the general people during the time of worship or ecstasy and the discussion about the prophet of Allah and due to reasons of fondness and interest of heart of innermost is available to them and there is no limit on it. But leaving for the sake of Allah, which is a secret which is specially available for holy persons and prophets. Leaving of everything excepting Allah it is not the status of the people, but it is rare it to the people of a specialist who has possessed these three attributes. Some friends have asked question that some holy persons used to engage in endeavour with Allah so for this reason they ignore the prayers.” Khaja

Sahib said that “No position is not superior than the status of the prophet hood. There was very much engagement of the innermost of the prophets with Allah and which is not be available to any other persons. And in spite of this in their engagements of manifestation there will be no difference at all. At one time of their engagement with Allah, which has such superiority with all works of their engagements of holy persons. So as such there will loss in their worship and in that case there will be loss in this matter for their saintliness.”

Then afterward he said, meaning of limit is to towards guidance

النهاية هو الرجوع الى البداية

It has its two meanings. First is that Salik (mystic initiate) has put his foot on the way of Allah first time and he has made obedience and worship compulsory for Him. And he wants to be same at the end also. Second is that Salik (mystic initiate) and he was mad before and he wants to be mad at the end. In the saying of the holy prophet it is said that from him there should not be commit any sin by him and since he should be caught in this matter. Then Shaikh has said one related narration of Hadrat Junaid of Baghdad that he used to pray daily 200 rakats in the night time. And in the night when he was dying, he also prayed 200 rakats in that night.

Then for the meaning of the engrossment of engagement of Allah, he has mentioned one story that one holy person while telling his name that he has prayed “Oh Allah meet with him any of his friends. Allah has put idea in mind that his friends are living in the jungle area and not in city place. He went towards the desert. And where has seen one person in severe summer time and who was standing on the burning stone in the sunlight there and who was looking at the sky. And it was seen that he has not known information about himself there. That person

thought that he is a friend of Allah. So he went near to him and has touched his feet of that person with his eyes, but that person could not able to know in this matter. When for the longest time he has touched his eyes with feet of that person and then he has come in the normal condition. And he has put his hand on his head and he said it is enough as high minded is a friend so that as I have engaged with you for some time in this matter. Due to his high-minded you will with me and I will with you engage with each other and will become able to know also each other. Due to this statement of Khaja Sahib there was so much effect and fondness on the audience of the meeting and all have put their heads on the ground and began loudly and cry as well as lamentation and in the condition of ecstasy one person made a slogan of tormenting there.

Then on the subject of the holy persons Khaja Sahib has said that “It is necessary and it must follow the last prophet of Allah. So by talking, action and intention there will be love so that love of the Allah should be established there in the heart of all aspects. So the love of the Allah will not be there without love of the prophet.” He has recited following verse from the holy Quran.

And then I have told him that in another verse, Allah has said the word **حِبُّونَ** to his pious slaves that love of the Allah is pious than the love of the persons with Allah. And learned persons have agreed in this matter, that love of the persons with Allah should be pious. In this matter how there should be divine help available and he said that this verse of the Quran **ان كنتم تحبون الله فاتبعوني يحببكم الله** which has sent down in the dignity of infidel persons and they began saying that they are sons and friends of Allah and then at that time verse of Quran has sent down by Allah to his prophet and its meaning and interpretation is

as follows.

يا محمد ان كنت تدين عونا حب الله فاتبعوني فاني حبيب الله والمحبيب لا يعاد

قل

حبيب المحبوب وانتم عاديتموني فانتهم اعداء

That sign of the love of Allah is to follow his command and to ignore disapproved things and bad habits prohibited by Islamic law. Afterward, he said “There are three kinds of love are there which is mentioned as follows.

1. Islamic

2. Wahbi (inherent)

3. Special love and its result will be there by leaving unrelated all things except the love of Allah.”

Then he said “ Inclination of preamble of love will be toward that thing. For example, one infidel person will become a Muslim, then his inclination will be towards Islamic religion and this is called Islamic love. And after that there will be love of Wahbi (inherent) and for which there will be required of munificence which is a result of the acquisition. So there is first require acquisition in this matter. And after that love of Wahbi is there which will be available due to following of the last prophet of Allah. Then it was told by Allah in the Quran as follows.

ان كنتم تحبون الله فاتبعوني يحبكم الله

And after that it comes status of special love and it causes due to the passion of love of Allah and result of the benefits of this love. So it is Islamic love is fate of the people and love of munificence belongs to the holy men and the special love belongs to trusted persons of Allah.

The 6th episode

Upon getting felicity of kissing the feet of the Sheikh and first of all I have presented a fair copy of this book named as 'Khair Majalis' in the presence of the Sheikh. Upon taking a book from me he has studied it and he had liked it very much.

On the subject of a meeting of the holy persons and keeping its remembrance and in this connection he told this story which is as follows.

That Hadrat Hameeduddin Zarir who was a disciple of Hadrat Shamsuddin Kardesi and who has written the book 'Bazdawi'. Shamsuddin Faqi who was a disciple of Shamsuddin Al-Aimma Halwani. And Hisamuddin Sarqasi and all learned persons of Bukhara are disciples of Hadrat Shamsuddin Kardeshi. Then Khaja Sahib started mentioning details about the beginning days of life Hadrat Hameeduddin Zarir and who has told his mother that "Oh my dear mother as he is blind so he could not do any work in the world. So take me to such a place where he can memorize the holy Quran." In his neighbours one Hafzi Quran (Quran-Conner) was there and his mother took him there and she told him that "My son says that he should be handed over to that person who can memorize him holy Quran, so I have brought him in your presence. So for God sake, give him an education." The Hafiz Sahib accepted her request and the first day he taught him alphabets of Arabic language. And he has studied alphabets and he has memorized verse Alhamad, Falak and Nas from the Quran and in a few days he has memorized one part of the Quran and gradually in a short period of time he has completely memorized the holy Quran. Then he told his mother that "I have memorized the Quran so she should take him to any learned person so he can learn issues of the prayer." And his mother took him to

one learned person and she told him that “ My son has memorized the holy Quran and now he wants to learn issues of the prayer.” So the Muslim priest started his teaching book ‘Macadamia Salat.’ In some day he was learned that book and he told his mother that “Whatever teacher taught him he was learning all things. Now I know that this teacher cannot teach him more than this. So take him to some other teacher.” The mother asked with the persons where she should take his son and they told him to admit in the big school. At that time Shamsuddin Kerdesi was a teacher in the big school of Bukhara and all learned persons of Bukhara used to come into his service for his teaching classes. Hadrat Shamsuddin Kerdesi was in the pulpit and he was giving lessons to the students and at that time he has seen one woman came there in the school so he asked why that woman came to the school?, and he said to bring her to near him. And asked her “What did she say.?” She told him “ My son memorized Quran and he studied book ‘Muqdama Salat’. Now he wants to learn with any teacher. The people of have praised very much about you so for this reason I have brought my son in your service. For God sake, teach him something.” So Hadrat Shamsuddin Kerdesi accepted him and he said her that “ He will look after him personally.” And he said to his disciples that “Daily send somebody to his house and bring him from there to school and in evening send him back to his house from the school. And in every three months he will get one new dress and weekly he will give money for hair cutting and washing the school dress so that he can study in the school free from care and worries.” The disciples used to bring him from the house in the morning time and take him back to his house from the school in the evening time. On the first day when he was present in his service, then Hadrat Shamsuddin Kerdesi given his primary book to him which was learned in a few days. He used to hear

and learn the lessons of other students with care and attention. When he used to sit with Hadrat Shamsuddin Kerdesi then at that time he used sit while spreading edge of his shirt and at the time of taking lessons when lessons will be over then he used to touch his edge of his shirt with his chest and put it down. On some days it was happened that when Hadrat Shamsuddin Kerdesi used to give his lectures, then Hameeduddin Zarir used to memorize with all details. When last time of Hadrat Shamsuddin Kerdesi came then he was asked by disciples to whom should be made his successor after him. So he should be sitting in your place and act as your caliph. He was declared Hameed Zarir as successor. In short, after him, he wrote many books. And learned person of Bukhara were becoming his disciples after death of Shamuddin Kerdesi.

Afterward the Sheikh told about the elegance of respect and regard of the rights of the teacher and in this matter, he said that “ When he will used to be brought from his house to the school, then in between them two ways were there and one was a shortcut and other was lengthy. When the person will ask him which way he will prefer, then he used to follow long way and he will not go by the shortcut way. When the persons asked “Why he will go by a long way by leaving short way,” and then he used to say that “ On that way there is one person who live there and who is against of my teacher and he used to tell slander to him. On the way, such slanderer person lives so why he should adopt such way for this reason?.” So he has the most respect of the meeting of the teacher and also he used to love his teacher very much for this reason.

When Khaja Sahib has completed this narration then at that time I have spread the edge of my shirt to the Sheikh as who is my patron and master and was requested him to recite verse Fateha (the first verse of the holy Quran) for increase of memory power in my mind. And I

have made an intention in my heart that those who are not devotees and lover of Khaja Sahib then I will not love them for this reason and also I will not move from their lane. During this period Hadrat Imamuddin Imam Zada, who came there to meet the Sheikh. So he has paid attention to him and he asked “Whether his brother still is doing the work of preaching.?” Then he said “Yes.” The Sheikh told him that “The preacher should be pious person and he should leave the world and he should not go to the door of any person. And he should not have obeyed with the mankind and whatever he should say for the sake of Allah and should not think about his personal benefit and fame in this matter.”

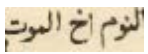
After this he told this narration that Hadrat Rukunuddin Imamzada has written book ‘Shariat Islam.’ This book is reliable and computed among the learned persons and who lived in Bukhara and his personality is well known as virtuous and pious person and who has left the world. And who used to preach in Bukhara and in his meeting teachers of the city used to come there. And who used to mention such points and benefits which will not be found and heard by any person by his ear and such matters also will not be found in the books and also such matters will not be against the knowledge of the grammar. Once all teachers and learned persons have gathered and have asked him “From where you will say all these matters which are not found in the book and also these matters will be not out of the books.” He said “I am grateful for you all as I am drawing inspiration of all of you and all such are given by all of you to him.” The learned persons told him “Whatever you have told to us and which were known by all of us. Saying about this shows your good manner and humility. But tell the real thing in this matter which is having other aspect that whatever you will say we could not find and also which is not against of any book so from where it is said by you in this matter.” As all of them teachers and were disciple of

Rukunuddin Imamzada and then there was very much pressure upon him then he told that “ Oh, gentlemen, when he used to stand on the pulpit for preaching then it will be kept available one green paper before me by an invisible source from that paper he will see and do preaching in this matter.” Then they believed in this matter and they told that “Such power of the mention of eloquence is out of the of human wisdom.”

With related matter. He told one narration that “ It is tradition belong to Hadrat Khaja Nizamuddin Auliya and I have heard of his tongue that there was one preacher and in his preaching there was very much tenderness and fondness. And people used to like his preaching very much. There was no such of his preaching in which many persons would have not repented from a sinful life. Many persons in his preaching used to become unconscious while tearing their dresses in the meeting places. By chance he went to Makkah for Hajj pilgrimage for his affection. There also many people were fond of him and at that place also his preaching was very effective there. When he has returned back from Islamic Hajj pilgrimage then people were waiting with fondness for his preaching power so they were thinking that his power of eloquence would be being doubled than before. When he came back and people heard his preaching of him, but they could not find an effect of his eloquence by a little in it and which was there with him before. So the people gathered before him, and have said to him that “ We are waiting for your return from Hajj pilgrimage and we are anxious in this matter that you will come back and there will be an increase and the fondness of your preaching, but now after coming back you have given preaching in which it is not such knowledge and information which was found before and now it is not found such effect to the extent of ten percent and what is the reason of the result of your action?.” The preacher told

their friends “ As Allah knows as I went there and in the same condition and he was returning back from there and I did not commit sin except one sin and at that time I was able to know that due to this, grace of preaching will be no more with me and it was happening the same thing. That fault which was committed by me is that during the way I missed one congregational prayer even though he was with the leader of the congregational prayer there and this mistake is the cause of tastelessness in my preaching.” Upon saying this Khaja Sahib began weeping so all persons who were present in the meeting were began weeping that leaving of one prayer of congregational and this defect was caused and felicity was taken back even though prayer was performed on time but alone. Those who unfortunately did not go for congregational prayers and usually they will lapse their prayers, then how they will suffer?, and how they will lose benefits and felicities in this matter?. On the related matter of safety and regard of five congregational prayers and which is very important work, he told one story that “ People used to visit one holy person in large number in spite of the fact that in the city there were other Sheikhs were also available there. And there was a very much gathering with him. So for this reason he has thought in his mind that “Oh Allah, I do not have such obedience and worship like other Sheikhs in the city, but what is, such huge gathering of the people around me and what is the reason of his acceptance in this matter?.” He was heard a invisible call in which he was told “You are trying hard to join in the congregation prayers and you always eager and take care in this matter whether any congregation prayer may not lapse. And we like this thing in you and for this reason we have given you public popularity.”

The 7th episode

I have got felicity of the service of the Sheikh. The disciples who were perfect in the knowledge and acts were also present in the service of the Sheikh. The night before this meeting I could not sleep well due to anxiousness that there is a discussion of Hadrat Imam Abu Hanifa in which it will be discussed of the knowledge related to Hadrat Imam Abu Hanifa and in the meetings of Sheikhs of mysticism and categories of indigence people in which there will be presence is required so for this reason due to the fondness and keenness to see there what benefits Sheikh will explain in this matter?, and what will be there his liking and attachment.? In short, in the meeting Khaja Sahib placed the persons according to their positions and after this he was engaged in the work of telling benefits in the meeting. He was started advices and I was thinking at that time what is  and what is its meaning of the dream?, and which is said the brother of death. He said “ The related meaning in this respect is that the thoughts which are prevail during alertness and same thoughts are available during the time of sleepiness. In the same way when a person will die then he will find the same situation in which he used to engage in the world and whatever he will like which he will be found there. As it is said in the holy Quran that “ If he was a lover of the world, then it will be presented him the world duly decorated. If he will be having affection of life in another world, heaven, houri and palace so the same things will be presented to him there. And if he will be liking of willingness of Allah, then after the death that person will be in a position of observation of Allah.” Then he said “If somebody will engage in the work as per his desire and lust of the soul, then his lord will become his desires and lust of the soul. Upon this he has recited the verse from the holy Quran and its meaning and interpretation is as follows. And he has taken deep sigh and he said “ The dead body will

be put in the grave and place earth in the grave. Munkir and Nakir (names of two angels cross questioning the dead in the grave) will come there and help him to sit and Allah will give life to him again. And ask the following three questions with him.

1. Who is your creator.?
2. Which is your religion.?
3. Who is your prophet.?

If that dead body will be Muslim and who used to follow Islamic religion, then he will reply and who has died in the condition of faith and Islam then he will reply as follows.

My creator is Allah

My religion is Islam

My prophet is Hadrat Mohammed (peace be upon him)

Upon this the angels will say him have enjoyed good luxury and he belongs to a good nation of prophet Mohammed (peace be upon him.) and they will open the door of the heaven in his grave. Then he recited saying of the prophet of Allah and its meaning and interpretation is as follows.

“ The grave is either garden of heaven or a place of pit from the hell.”

If any person who will be engaged in the world in his life period and who is not related to Allah, there and who used to busy in indecent acts and he has died without taking the provisions of the hereafter. When Munkir and Nakir who will come to visit him and will ask the above three questions. Then, as he was engaged in the works of the world and in the indecent acts and who was in greed to getting the benefits of the world. And he was careless from Allah. So for this reason he will surprise in this matter and he will become silent. Upon seeing his condition then angels will say as he has lived as an unfortunate and he

was dying as an unfortunate and they will open one window of the hell in his grave. In the above saying of the prophet it is an indication of it which is mentioned as “A place of pit from the hell.” Afterward he said “The friendship of the world is the cause of all problems.” Then he said “One who will not have the world but have the friendship of the world in his heart and for which he will be engaged day and night in this matter and then he will be among the category of the lovers of the world. As per the tradition of the prophet and its translation and interpretation is as follows.

“The love of the world is the root cause of all troubles.” The love is an act of the heart and for this reason it will demand love of the everything.”

Then related to these benefits he was told this narration that “There was one holy person and who has seen one holy person in his dream and who was sitting there on the golden chair in the heaven and many kinds of graces were put there before him. Hourie and Gulman (lovely young male servants in paradise) are standing before him while folding their hands. He was asked with angels “Who is that young man. Whether he is a prophet or holy person.?” And angels told him “He is Malik Bin Dinar and who did lots of obedience and worship in the world and his purpose was to get Hourie, Gulman and heaven and he has gotten here all these things.” Then that dream looker left from there and he went further and what he has seen that one more young man is there in the place which was higher than the previous place and who engaged in the observation of Allah while putting his hand on his waist in the condition of observation of the truth and surprised in regard with a fixed look of position. That person then asked angels again, “Who is that young man, whether he is a prophet or holy person and who is getting such a higher and lofty place of position. And before him there were no food provision

and Hourie and Gulman were not there.” The angels told him “ He is not a prophet and he is a holy person of Allah and his name is Maruf Karqi.” He asks “ Before him there are no heavenly graces as well as Hourie, and Gulman is not standing there before him. This person is looking at the sky while putting his hand on his waist.” The angels told him that “ In the world he did not desire Hourie and Gulman. He was used to do obedience and worship specially for observation of personality of Allah. So he is busy here also in the observation of personality of Allah, leaving all things and he is standing for this reason. He was not related to Hourie and Gulman, food provisions drinks, also he was in a such condition that he could not recognize himself and the others.”

When Khaja Sahib finished this narration and then he said “ All examples and explanations are belongs to the saying of the holy prophet that the sleep is a brother of death. So for this reason there was very much beneficial and help as well as fondness they were getting from these saying and for which there is no limit at all.” Upon this he recited on a verse from the holy Quran **قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكْرَةٍ** and its translation and interpretation is that every person will act as per his religion and as per own style and some person of the exegesis has explained this word **شَاكْرَةٍ** in this verse that every person will act as per his religion as per his own courage and power.

Upon this he was narrated one story “Once Sheikh Abul Wasim Farmadi was during his journey period and he was entered into the city. He was seen there one mad person and that person who was wearing an iron collar on his neck, handcuffs in his hands, shackles in his legs and he was sitting at the gate of a lunatic asylum. When he was seen him, then he has called him “ Oh Khurasni person come near to him. ” Hadrat

Abul Qasim went near to him than he was telling him, “When you tonight engage then told to friend that it was such a little of his sin that once he was told that he keep Him as a friend. So for this reason he was wearing an iron collar, hand cuff and shackles. For me there is swear for the sake of Your respect and majesty if You send calamities of seven earths and skies of the iron collar, hand cuff as well as shackles if such things will tighten then also there it will not decrease His love a little bit in this matter. The love will not become less like a hair’s breadth due to such difficulties and problems.” Due to this matter there was such an effect on the hearts of the friends who were present in the meeting of the Khaja Sahib.”

After this Khaja Sahib told another story “During the time of Hadrat Abu Saeed Abul Khair there was one rich person and who has one son and his name was Abul Qasim and who was becoming the lover of one woman. One night that woman was sent a message to her rich lover that on such and such night I will become a bride with grace and decoration and she will pass away from your gate so you should be present and alert there for her there. That person was began waiting for her since the beginning of the night time. He was began sitting there and busy in reciting poetry. In the last portion of the night there was overcoming of sleep upon him and he was sleeping there. At the morning time his lover’s sedan chair was passing from there, but her lover was there in the sleeping condition. On that day there was preaching program of Sheikh Abul Saeed Abul Khair. So the people began gathering there to hear his preaching there. That rich person along with his son was reached at the meeting place of Sheikh Abu Saeed Abul Khair. Then Khaja Sahib started his narration of the story and at that time one person stood there and he asked “Oh: Sheikh what is a sign of the love.?” Then Khaja Sahib told the questioner sit down. “ When during the time of statement

when there will be passion in the river of the love, then at that time he will reply to his question.” In a short period of time there was prevailed condition of ecstasy upon him, then he was called “Oh questioner stood and come forward and ask your question.” He stood and he asked “What is a sign of love.?” He said “ A sign of a love is that in which one should ignore the food and sleeping. And if he will sleep then he will not find his goal like this young friend who could not find look of his lover and while saying this he was pointing at rich person’s son Abul Qasim.” Then he said “He has promise of looking of his beloved in the last part of the night. So that person was began waiting for her since the beginning of the night time. He was began sitting there and busy in reciting poetry. In the last portion of the night there was overcoming of sleep upon him and he was sleeping there. At the morning time his beloved’s sedan chair was passing from there, but her lover was there in the sleeping condition and he could not see her beloved there.” Then Khaja Sahib recited verse as follows.

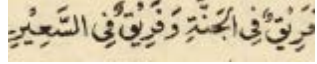
در ویدہ بجائے خواب آب است مرا

. He asked“ What is another verse after this verse with that young man, and upon hearing this he was becoming unconscious and was falling down there. Khaja Sahib is reciting the following verse and he was getting down from the pulpit.

زیرا کہ بدیدنت شباب است مرا در ویدہ بجائے خواب آب است مرا
گویند نجیب تا بخوابش بینی اسے بے خبراں چہ جائی خواب است مرا

By chance on that day the rich person was becoming the cause of the discussion of the Sheikh of time, so he has arranged the food and the Sheikh came there along with his servants at the house of a wealthy person. There was much temperature at that time. So that rich person asked his son to take a pitcher of cold water and stand near Khaja Sahib and when he will ask then give him water. When the Sheikh was seeing

him be ready in the service of Fakirs then he told his father that “ Abul Qasim will become a pious person.” In short, that Abul Qasim, who belongs him will become a great pious person of his time.”

With related matter Khaja Sahib told another story “ In one night Khaja Junaid of Baghdad told in his hymns that  “ Oh Allah you have mentioned about two categories of persons among them he in which category he belonging. Then there was an invisible call was heard by him in which it was said that he belongs to the category of the heavenly people. In the prayer again, he was told that when you have given my status of successful person then also inform me that who are my companion and friend of the world in the gardens of Eden. He was heard invisible call in which it is said to him that such and such shepherd from such and such city will be his friend and his company in the heavenly gardens. In the morning Junaid of Baghdad started to find that person so that he can see friend in the gardens of Eden and also to find his condition and mutual dealings. In short, he went to that city and he was inquired about such and such name of the shepherd and where does he live.? The people have informed him that “He is living on the mountain and he used to visit weekly to the city.” So Hadrat Junaid of Baghdad went to that mountain and he has seen that some shepherds used to live there together. He lived for three days to watch their mutual dealings there. He was observed that they used to perform five prayers in congregation. When the time of prayer comes they shout Azan (give the call for prayers) prayer call and one among will lead prayer and all of them follow him in the prayer. After performing obligatory prayer and Sunnah (the holy prophet’s practice) prayer all of them engage themselves in the shepherd work in the mountain area. Except this there is no obedience and of action of endeavour of them there. Hadrat Junaid

of Baghdad went near to him asked among them such and such name belongs to whom. One person told him this is his name. So he asked him to come near to him as he wants expediency with him. He said yes and he came near to him. They sat together at one place and he told him “Do you know who he is.?” He told “No.” When he said “ He is Junaid.” Then the shepherd stood to pay respect to him and he asked “What did you say.?” Junaid said “ I come to see you ” and then shepherd told him “What there is a need in this matter.” He told him “ In hymns he asked Allah to which category whether heavenly or hell he is belonging.? Then he said “ Due to Your kindness and mercy You have included me among successful group so also informs who will be his friend and companion in the gardens of Eden.?” And I have heard calling there that such and such named person in such and such city will be your friend and companion will be in the heavenly garden. So I want to meet you and see the dealings of my heavenly friend. To see that I have been staying here for three days and watching all of you here are engaged in the five times congregation prayers and except this no work is being done by all of you here. But such position and status, which was granted by Allah and which perhaps is due to your endeavour of innermost in this matter. So explain me endeavour of innermost which you are dealing with Allah.?” The shepherd told him, “Oh Junaid I am an ignorant and a common person and do not know meaning of dealing and what is innermost.? But he has two qualities with him one that if Allah will convert all these the mountains into gold and which will be given to me for my use and if I suppose all of them will be leaving from his custody then there will be not regret of sorrow and grief in this matter for this reason. The second thing is that if somebody will do oppression or somebody will favour to him and which he did not think of that person, but I think it’s from Allah and I think oppression and the favour

is from Allah and who is responsible for all these acts.” Upon hearing all these details Hadrat Junaid of Baghdad told that “ Oh dear friend this is the real reason of these good qualities and from its felicity you were made my neighbor in the gardens of Eden there.” Then Khaja Sahib made loud cry and he said that “ Friends see that such great personality Hadrat Junaid of Baghdad has asked which category he is belonged and whether his end will be upon faith or not.? Or God forbid on misfortune.” Then he said “It is not possible that one is engaged with the mankind and also he was become a seeker of Allah.” Then he said “What is such heart, which will be getting the comfort without Allah.” Then he recited one verse of the Quran and its meaning and interpretation is as follows. “That there will be no comfort to the heart except with remembrance of Allah.”

The 8th episode

The felicity of kissing the feet of the Sheikh available to me. At that time one friend came there and he was asked whether it is right that the following musical instruments are there in the meeting.

1. Musical instruments
2. A small tambourine
3. Flute
4. A kind of stringed musical instrument

And there will be a dance of the Sufi persons on the sound of the above musical instruments. If someone will follow this as per Tariqat (mystic) way, but he should do within the limit of the Islamic law. And if he will be falling from the Shariat Islamic law, then where he will fall and what will be a condition of salvation.? First, there is a difference in

hearing of Sama (ecstasy) and with learning persons it is desirable as per their many conditions even for the persons who are eligible for it. But the musical instrument is not right with anybody. As the discussion about ecstasy and its musical instrument's eligibility was in progress so with related this Khaja Sahib told one story which is as follows.

“ There was one king and who had one son. So he used to love him very much and used to keep him before day and night. Suddenly the boy was becoming ill and doctors and physicians were called for the treatment in the palace. Even though they have checked his pulse and urine, but they could not able to consult the cause of complaint and illness reason to cure the boy. All were become helpless to find out reason of illness and they said “ As the reason was not found so what treatment they can do for the boy.?” At the other side boy was discontinued eating, drinking and talking and everything he was left. He used to be live in the condition of amazement and surprise. When he will become conscious then he used to say only that his heart is burning and then he will become unconscious and except this he will not say anything. At last during this illness, he was dying. The king was given an order to tear his stomach and see there what was illness in it as the boy used to say that his heart is burning. So even though doctors have checked into this matter, but they could not find any cause. In short, when the stomach was spilt and there was found one stone inside of it and which was shown to the doctors and have asked with them what is this illness.? And they said “We have not studied this illness in their education of medicine.” As for the king that the boy was very dear, so he was given an order to make two rings with the stone so that it will be kept as for his memory. When two rings were ready, then he has kept one ring in the royal treasury and another he wears on his finger. When there was mourn started, then the king sat on the throne and one day

choristers started playing music and began their singing. The king was busy in hearing the song and he did not able to know his ring was melted due to singing there and it was become blood. When there was a feeling of wetness then the king saw that his ring was melted and it was turned into blood and cloth was full with it. He was become surprised and he was shown it to the doctors and asked “What is secret in this matter?.” And at that time all were able to know and said to the king that “Your boy was becoming lover. It is regretted that it was not known before then if there will be singing before him and for this reason stone will be melted in the stomach and he will get back his health.” For further research the king was brought another ring from the royal treasury and he wears it on his finger and was given an order of singing to the choristers. When they start singing and due to the singing, the ring began melting and it was turned into blood and all persons in the court were watching it. In short, for the people Sama it is favour of relief of all diseases and pains for them.

Then he told one story about the miracle of the people of Sama that “Once one king was given an order that category of Sufi persons should not live in the city and they should go and live in the villages.” When this royal order was reached by learned persons. One day the king was angry and at that time his slave reminded him that he was given orders to his royal clerks to go and convey his order that all learned persons should leave this city and all of them should not live in any big city and they should go and live in the villages and rural areas. When they have heard the royal order they said that “ They have accepted it is good that they all go there from the city and they asked royal clerk to convey their request to the king that he should convey ecstasy meeting and after this all of them will leave from the city together.” The king said that “ There is no harm in this matter.” He was given an order to arrange Sama

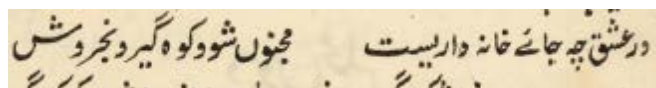
meeting with feast for them. When there was the royal order so there was no delay in this matter and at that time all items were arranged for this purpose and food items were prepared and meeting place was decorated well and floor was arranged and learned persons were given a suitable place in the meeting. The king was watching them from the upper side from his royal palace and after eating of food he was called choristers and Sama meeting was started. The learned persons were in the condition of ecstasy and rapture. Suddenly the small son of the king who sitting on the lap of the king and who stood and was seen through the window and by looking down side the boy was fallen down there as the palace of the king was very high so for this reason boy's leg, hands were broken and he was dying there. The king wants to fall from the palace, but the courtiers had caught him there. The people have told that coming of these Fakirs in the palace is caused most unwelcome in this matter. One pious person from a group of Fakirs went near the king and he took the boy in his lap and called for one bed spread there and he has brought that boy by covering in the bedspread in the meeting of Sufi persons. Then again Sama meeting was started and the king came from the palace and he was standing there in the condition of surprise and watching what will be going to be happening.? When there was a condition of ecstasy prevailed upon learned persons, then that holy person who went on the head side of the boy and he said, standing up and boy was standing in the complete healthy condition. And the king was fallen down on the feet of Fakir and he was regret with very much in this matter. And he told them "You all live in your houses as it is and there was a mistake which done by him without knowledge in this matter and you all persons should forgive his mistake." He was giving them all, present and robes of honour and given them permission to leave from there.

After this he told one story and first he said that “ Perhaps Hadrat Khaja Qutubuddin was living at the time of this story or he may have left this world. Qazi Hameeduddin Nagori was living at that time. At that time there was a demand of rainfall as the people were suffering due to drought condition. The king sent a message to the learned persons that it is work of kings to fight wars and it is their duty to pray for the emergency conditions. So now pray Allah for the merciful rainfall in the country. Qazi Hameeduddin Nagori was demanded to conduct the meeting of ecstasy in this matter. The king was given orders for arrangement of ecstasy meeting. The food items were prepared and Fakirs were coming there. Qazi Hameeduddin came there. After eating food provisions the meeting of ecstasy was started and Fakirs came in the condition of ecstasy and at that time heavy rain fall started. And there was heavy rainfall so for this reason the people began saying that it is better to stop it.”

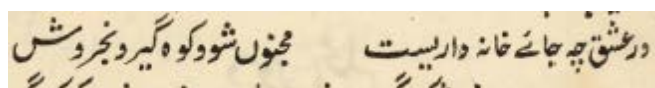
The 9th episode

The felicity of kissing of feet of the Khaja Sahib available to me. At that time Khaja Sahib was in condition of ecstasy and he asked me “What you are writing?.” Then he said regarding this chapter “Whether you want to say something.” Then after thinking some time he told me “What you are writing?.” Then he told that “ What is his status to say about preaching and what is your position that you would become Qalendar (dauntless persons). The best engagement is that to engage with Allah. And go and sit in the loneliness. The shape which you have followed and he was among them and with him hairs of the head will also become heavy for him. So upon clearing hairs of his head, he sat on the broken grave in the direction of Qibla (direction in which Muslims turn in prayer) and while looking the sky with a fixed look he was

become surprise and amaze. You see the following poetry which is said by you.”



There was the effect of this thing upon me. But I have submitted my request in this way that “ Even though he is in the condition of intoxication and due to your favour and he lived among the people and wear dress and doing endeavours for getting knowledge.” Khaja Sahib after thinking he has raised his head and he was taken deep sigh in this matter and there were tears falling down from his eyes of truth. Then he said “ If there was not saying of my Sheikh to stay in the city and bear oppression and anger of the mankind so, then where he will be and where the city will be there. And he will be found in the mountains and deserts.” He was repeated again this poetry which is as follows.



Due to this there was so much effect upon me and came out of the meeting and was surprise what to do in this matter?.” Some time came an idea in the heart to go places of Hadrat Khizer (A.S.) and engage there for this reason. And Batara village is a good place. Where at the bank of river Fakirs used to meet Hadrat Khizer (A.S.) And think again that due to this there will be lapses of Friday prayers and other congregation prayers there. It is better to go Kilo Khadi and sit there and which is my native place and which is near of the river. My father Hadrat Tajuddin used to reside there and also it is the place where I have born there. The mausoleum of Hadrat Nizamuddin Auliya is also near from that place. Then thought again that all this matter has come from his mind. So where he should go.? It is better to live here that the work of writing of the book started of the speeches of the Sheikh Nasiruddin

Chiragh Dehlavi even though here, then there will be no coverage of all Malfuzat (instruction and advises) of the Sheikh of time but whatever will come in his imperfect wisdom he will continue to write those speeches in this matter. So that it will be remained in the world as memorable of time. Also, there is thinking that now Khaja Sahib will not give any statements of benefits. But after four days when I was present in his service, then he mentioned many benefits and even also he was repeating some of the benefits which he was already told before in the meetings.

The 10th episode

The felicity of the kissing of the feet of the Sheikh available to me. Before my arrival some friends from Bihar were present in the meeting. Khaja Sahib after explaining the benefits and he was in the condition of engrossment and he was not aware of his condition. And he saw me by opening his eyes and he asked me to sit and then he closed his eyes. Then for a long time he was in a condition of engrossment then he was opening his eyes and he said that now narration about Hadrat Fazil Bin Ayaz is being said by him. At that time there was emotion, which prevailed upon him and which was taken him toward the truth. And he said Salik (mystic initiate) Mutadarak is with passion. And Majzub (one lost in divine meditation) are entirely free. And Saluk (mystic initiation) is with the condition of devotion. So one should hold the hand of the spiritual master in this matter. So that he will guide you and he should teach the style of Zikar (remembrance of Allah) and thinking. And if there will be any interval happening, then he will help him and take him away from there. I have asked him “Whether somebody’s Sheikh is

available there so there will be happening interval to him.” Then he said “Yes, in Saluk (mystic initiation) there will be happening interval.”

Then he said “ One **سالک متدارک مجزب** Salik Matadarak Ba-Jazba, is a person with a passion and **مجزوب متدارک بسلوک** Majzub Matadrak Ba-Saluk is a person with mystic initiation (Saluk). And both of them belong to the status of venerable. But the mad persons of Majzub Matlaq **مجزوب مطلق** and **رسالک نامتدارک مجزب** Masalak without Matadarak and who are such persons with passions and they are such persons and both of them are not vulnerable persons and who are not good for following them. After that, he said that **سالک متدارک مجزب** Salik Mutadark Ba-Jazba is such person with passion so with their knowledge and acts, with power of devotion which they have they do mystic initiation. And in the last there will be found in passion. And **مجزوب متدارک بسلوک** Majzoub Matadarak Ba-Saluk are persons with Saluk (mystic initiate) are such people that first they have passion and then afterward they follow Saluk (mystic initiation). Third one is Waqif is such person who passed the stages of Saluk (mystic initiation) with his power of endeavours and knowledge. But due to some mistake which will occur on the way or due to ignorance of any of the condition which was happening indeed in this matter. So for this reason, then he cannot proceed to the upper stage unless there will be no Sheikh is there so that who can take him towards the upper stage. Because if there will no spiritual master then the Satan at every moment will slap him and throw him away. So it is famous that if there is no Sheikh then the Satan will become Sheikh there. If there is favour of Allah is there for anybody then it will help him to reach to the final destination.

Then he said “ Hadrat Fazil Bin Ayaz was Majzub Salik and also Basher Hafi and Hadrat Ibrahim Bin Adham were also Majzub Salik”.

And he started narrating that “One day Khaja Basher Hafi found one paper on the earth and he has collected and he find name of Allah was written on it. So he cleaned it from dust and put scent on it and he kept it on the window in the cleaned and neat place. And he was heard a divine call that “ Oh: Basher you have cleaned Our name and We will clean you.”

After this Sheikh Sahib started the story of Hazrat Ibrahim Bin Adham and he told that “One day he was sitting on the throne and Khaja Khizer came into his palace and nobody did not stop him on the way due to fear and he was passing all doors and came in presence of Hadrat Ibrahim bin Adham. And he told him, “Oh Ibrahim from whom you have got this kingdom.?” And he said, “From his father.” And he asked further that “From whom he got.” He said “He got from his grandfather.” And he asked further that “From where he got” and he said “He got from his great grandfather.” Khaja Khizer asked “When his great grandfather died, whether he took anything from his kingdom.?” Ibrahim Adham told him “Nothing except his deeds.” Then he asked him that, “When his father died, whether he has taken anything from the kingdom.” And he told him “Nothing except his deeds.” Then he asked “When you will die what you take from your kingdom.” Hadrat Ibrahim bin Adham told him that “He will not take with him anything except his deeds.” Then Khaja Khizer told him, “When you know that except good deeds you will not take anything with you then why you will not engage in the good deeds?.” And by saying this he was vanished away from there. Hadrat Ibrahim Adham was asked the people “Who was that person.? And where he was going.?” The people went all sides, but they could not find so for this reason they came back in a helpless condition. Khaja Ibrahim was getting down from his royal throne and there was horror in his heart so he began walking here and there in the worried

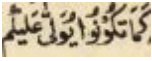
condition. Then he thought work to rule and running of the business of royal court which is very difficult and hard so it can be left easily. So he thought to go inside of the Harem (women's apartment harem seraglio) where there will be peace and comfort among a group of slave girls, and wives and this problem and worry will be over there. When he was entered in Harem area and he was found every woman as like a tiger and death to him. So he came out from there and began thinking to go on hunting in the jungle so that there will be a relief and comfort which will be available to him there due to hunting and entertainment in the jungle and for this reason there be decreased in this difficulty and worry. So horses came there in his presence and courtiers were ready for hunting expedition and all hunting parties came from city to mountain area. Upon seeing the deer Hadrat Ibrahim Adham ran behind the deer and upon covering some distance the deer stopped and while turning his face the deer told him "Oh Ibrahim whether you have born for this work and whether there was order for you for this work.?" Upon hearing this Hadrat Ibrahim Adham was stopped there and he has left hunting of the deer and then there was called which was heard from the earth behind of the horse in which it was told that "In swearing in the name of Allah you have not born for this and you have not given orders for this work.]" Then there was no power remain in Hadrat Ibrahim Adham so he was getting down from the horse and went into the forest alone. There was loud and cry in the army and all of them gathered before him, and requested him and brought horse for him. Khaja Ibrahim told them "He was leaving the royal kingdom and to handover it to anybody." All of them requested and admonition in this matter, but there was no effect at all on him. He has sent all of them from jungle and he was left there alone. In that jungle there was one camel driver and he was borrowing his simple dress from him and he was given his royal dress to him. Then

he was torn that simple dress from its backside and put it in his neck and he started his journey into the jungle. He was found in one jungle 70 persons in amazing condition which were lying on the earth while putting soil on their faces. So he was surprised in this matter. So he went to all persons and asked with them what is the reason in this matter.? But nobody did not reply to him. All were dead in the jungle area. When he look all these people, then he was reached to 70th person and who raised his head and he opened his eyes. And he said “ Oh Ibrahim we are 70 Darwesh in the condition of amazement left in the journey in the love of Allah. And we have promised we will cover the journey for the sake of Allah. And they will not feel happy except magnificence of Allah. When we have reached in this jungle area, we have met Khaja Khizer and we were happy very much for this reason. And began thinking that during this journey we have met such a holy person so for this reason this journey is accepted by Allah.” At that time there was invisible call in which it was heard that “ Oh false claimants, whether you have not promised that, except by looking of the magnificence of singling you will not be feel happy with other things. Know why you have become happy by coming one Fakir there.? Who is Khizer?, and he is our one slave. And due to fear of this matter all have been died in the jungle and he was kept alive, there so that I can tell you upon of your arrival in the jungle.” Upon saying these details that person also died there.”

The 11th episode

The felicity of the kissing of the feet of the Sheikh available to me. He was engaged in the conversation and he was started explanation of this saying that. Allah said: O you who have believed, obey Allah and

obey the prophet. If the people are upright, then their kings and rulers will be upright. When I entered in the meeting place, then at that time all friends were sitting in their places with satisfaction. Then Khaja Sahib said he will start his narration again and he said this story that “ One Darwesh went to one city and he was seen that the city is well habituated and decorated and house are ornamented and which are in good condition and are in two lanes. The shops of bakeries, butchers, sweets and clothes are all full with goods in them and the streets are in high height and well constructed and are in cleaned condition. The Darwesh said in his heart how good is this city so he should have lived some period of time in it. Then he said it is to inquire how is king in this city.? When one group of Muslim came near to him then suddenly he told him “ Oh brothers, he was just entered into this city. And he founded this city as best, good and by looking it seems it well decorated and well populated. So for this reason he wants to stay here for some period of time. Then came an idea in my heart first to inquire how is king of this city.? And suddenly you all came before him. Now explain me about the condition of the king and how he is dealing with mankind in this place?.” All of them told him “King is a follower of the Sunnah (practice of the prophet) and he is religious minded ruler and as well as protector of subjects.” And by saying this all of them went from there. After them one more group of Muslim persons came before him there. He was asked the same question to them that how is king of the city.? And they said “ King of this kingdom is cruel, mischievous and illiterate and tormenting of the mankind.” The Darwesh due to difference of conversation he was surprised in this matter that to whose saying he should act upon as one group is saying good and another group saying is bad to the king. At that time one learned person came there and he went forward and asked him that “ He is facing a problem with him that

on whose saying he should follow.? And he told him all details in this matter.” That learned person told him that “ He should act upon saying of the both groups.” Then he was told “It was difficult to act upon the sayings of the both groups as both of sayings are opposite of each other.” The learned person told him that “ Oh, gentleman the group who was told king as benevolent and protector of subjects and good for the dealings of such people who are good with Allah and for them, Allah posted such ruler who is with piousness and he is doing justification and mercy to them. The group, which told him cruel, mischievous and tormenting and their dealing is not good with Allah and for them, Allah posted such ruler who becomes cruel to them as per this saying of the last prophet of Allah. 

One friend from the meeting told that “ In the Malfuzat (speeches) of Khaja Haruni it is mentioned the saying of Darwesh persons that one who will sacrifice two cows then he is such person who will do two killings. And one who will sacrifice four cows, then he is such person who will do four killings. And if the one who will sacrifice four goats then he is such person who will do one killing.” Hadrat Khaja said “The word is not Haruni but it is Hruni and there is no Arabic alphabet Alif in it. The name of village Hrun is that place in which Khaja Hruni was born and he was living there. Then he said in favour of such people it is said that men are born in the villages. The learned and holy persons were born in the villages. Then he said the above saying is not belongs to him. And he was seen it from him. In such saying many things are there which are not suitable as per his knowledge and sayings.” Then he said “ His spiritual master used to say that he did not write any book. So for this reason we are following Sufi masters and other learned person who are included in our genealogical record of Hadrat Khaja Usman Haruni,

Hadrat Khaja Fariduddin Ganj Shaker and Hadrat Khaja Qutubuddin did not write any book.” I told him that “ In the book Fawaid Fawad it is mentioned that one person requested in the presence of Khaja Nizamuddin Auliya that he was heard from a reliable person that he was seen one book written by you from your books.” Khaja Sahib told him that “ He was done mistake in this matter as he did not write any book.” Then I told him that “ The magazines which are available in the name of Malfuzat of Sheikh Qutubuddin and Malfuzat Sheikh Usman Haruni whether those books were not appearing during the time of the great Sheikh of time.” Then Khaja Sahib told “ No, and if those were books written by them, then he will mention about those books.”

The company of Majzub (one lost in divine meditation)

It is a strange coincidence that upon reading the biographical details of the Hadrat Khaja Moinuddin Chisti, it is revealed that in the beginning of his life period due to the meeting of Hadrat Khaja Moinuddin with Majzoub Ibrahim Qandozi which caused him for the search of truth and leaving of this world. So in this same way as per authentic tradition, it is confirmed that the Hadrat Sheikh Usman Haruni the master of the world who got company of a Majzoub during his early period of life. So for this reason from the sayings of Hazdrat Chiragh Dehlavi and who was the successor of Hadrat Khaja Nizamuddin Auliya and his book which is well known as “Khair l-Majalis” and from this book the following quotation is mentioned herewith.

“And at that time Majzub Sahib will be in the life period of elders and about the youth and old age of life period of the Majzub Sahib is out of thinking and it is not possible in this matter. But as per argument on circumstantial evidence it is possible that Khaja Sahib got the company

of the above Majzub person and whose name is Chark in his beginning period and from this tradition apparently it is not known that Khaja Usman Haruni did not have the company of the above Majzub at any time and with us it is fact that the company of the Sheikh Usman Haruni with the above Majzub was held during his beginning of the period on the path of Tariqat (mystic way of life). From the above tradition, it is confirmed of the contemporary time of Hadrat Abdullah Ansari (R.A.) with the above Majzoub. As per books of biography it is confirmed that the year birth of Hadrat Abdullah Ansari is 396 Hegira year and that Hadrat Khaja Usman Haruni had lived in the company of one Majzoub and whose name is Chark and this Majzub once went to one city and he was staying in the mosque and was sleeping there under the arch of the mosque. At the time of prayer the Mo'az'zin (one who shouts the call to prayer) was pulled his foot and so for this reason he was waking up and he made deep sigh so for this reason there was fire, discharge was started and the roof and walls of the mosque which were made of wood began burning and at that time Majzub left the mosque. And at the other side fire left the mosque and it spread towards the houses in the city and the city began burning. The Sheikh of Islam Hadrat Abdulla Ansari (R.A) was present in the city at that time. The people of the city have informed him about the fire accident in the city. So he was asked by them “Where that Darwesh person went.?” And the people told him the way of the Sheikh of Islam. And at one place he was reached there and he was found him and reached near him and told him “To give him away this city” and that Sheikh told him “He will never give this city to him.” So the Sheikh requested him to grant this city. So that Sheikh told him that “He was given him one third of Alexandria city so the Sheikh requested him again to add some more of it. Then Sheikh told him that “He was given his two third of the city.” Upon this Sheikh of

Islam was returning back from there. So for this reason one third of the city was burnt down and as two third of the portion of the city was given by Majzoub to him so it was safe and secure and no fire went to that portion of the city of Alexandria.”

With the above story Khaja Sahib was started, then following narration, which is mentioned as follows.

The miracle of Prophet Abraham (A.S.)

From book “Al-Anwar” in which this event was mentioned on the page number (131) and the details are as follows.

When Hadrat Khwaja Moinuddin Chisti got permission to leave from Khaja Haruni and he has left for him. After some days Khaja Haruni left from his lofty station and by chance he reached a place where fire worshippers used to reside there and where there was a fire temple and near of it there was a deep pit was there in which there was capacity of twenty loads of carts of the firewood to make fire in it.

The Sheikh stayed there under a tree away from the village which was at the bank of a river and he told his servant whose name was Fakheruddin to go from there to the village and bring fire and flour and to prepare bread for the breaking of the fast. The servant went to the village and he was purchased flour from there and he went to the fire temple to take fire from there and at that time fire worshippers were sitting around the fire temple and they have prohibited the servant to take away fire from the fire temple. So the servant has informed all details to the Sheikh in this matter. So, for this reason, he was getting ready to retaliate and there was the effect of this on him and he was standing and went to fire temple area and he was seen that one person and whose name Makshiya was sitting on his throne along with his

seven year old son and there were so many fire worshippers were there in the fire temple. The Sheikh has asked with them “What is the benefit of fire worshipping?. And the fire which will be extinguished with some quantity of water. And why they did not worship the Lord of the words who made the world so Allah can help them. Because fire is created by Him only.”

One of the fire worshipper told him that “ In our religion fire is having greatness with it so for this reason we worship for it.” The Sheikh told him that “ You have spent most part of your life in its worship so put your hand in it but the condition is that your hand should not be burnt in it.” That person told him that “ Naturally it is habit of fire for the burning than who has power that one should stay near of it.” Afterward the Sheikh took the boy from that person’s lap and thrown him into the fire. So for this reason the fire worshipers made loud and cry. Then Sheikh recited Bismillah Ar- Rahman Nir Rahim (In the name of Allah the most Beneficent and Merciful) and recited the following verse of the holy Quran and its translation and interpretation is followed. “ Oh: fire is cool on Ibrahim (A.S.) with safety”

The boy was there in the fire and for four hours completed and there was no damage at all to the boy. After that, he took the boy from the fire pit and fire worshippers asked the boy what you have seen there? The boy told them that “Except flowers and garden nothing was not seen by him there.” From this event, it is clear that Sheikh had with him Velayat (sainthood) of prophet Ibrahim (A.S.). In short all fire worshippers became Muslims. The Sheikh named Makhisa as Abdullah and his son’s name was given as Ibrahim and he was trained and he was given teaching and preaching to both of them as such that both of them reached a higher level of sainthood for this reason.

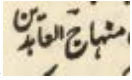
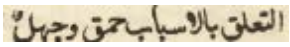
After the above discussion, he was starting his statement about the miracles of the holy persons and he said “ Miracles are not in the constantly way for them. And indeed the issue of miracles was solved by learned persons by the following verse of holy the Quran and its translation and interpretation is as follows.”

When Hadrat Zikeria visited the sanctuary and every time he then will find eating and drinking items with Hadrat Maryam and he will ask her “From where it was coming.” And Hadrat Maryam replied him that “It was sent from Allah.” So for this reason for every time for question of Hadrat Zikeria and the reply of Hadrat Maryam was due to this reason, because she was pious personality and the miracles of holy persons are in the way constantly.

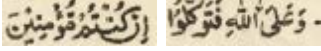
After this he was narrated event of Hadrat Ayesha Siddiqua that when some persons blamed her then the last prophet of Allah went to the house of Hadrat Abu Baker Siddiq and Hadrat Ayesha Siddiqua was there. The prophet told her “Asking forgiveness from Allah so that there will be refulgence from Allah for the slave.” Upon hearing this Ayesha Siddiqua becoming upset and very sad. And she told his father to reply to the prophet from her behalf in this matter, but he told her that “ By God, I do not know what I should tell him?.” Then she told her mother in this matter to reply the prophet from her behalf. But she was excused in this matter. At last, in the helpless condition Ayesha Siddiqua was told that “ If she will true, then you will think as false and if she will say false, then you will think as right.” During this time there was an effect of revelation which was appearing on the holy forehead of the prophet. When Ayesha Siddiqua has seen condition then she was told that “ Soon, Allah declares her truth.” But her mother and father were fallen in the prostration were weeping and praying to Allah that “Their respect and honour is in Your hand and do not regret and defame in the mankind.”

On the other side after the revelation the prophet called Hadrat Ayesha Siddiqah he said “ Oh Ayesha there is good news and congratulation to you and me.” Hadrat Ayesha said “ There is special thanks and gratitude due to kindness of Allah and who was sent verse.” Then the last prophet of Allah has ordered for penal of ordinance of Islamic law on the persons who were responsible for the blame. It is reported during the period of blame, still verse of acquittal was not yet received so for this reason the companions were upset and worried in this matter. Hadrat Ayub Ansari was told about blame on Hadrat Ayesha Siddiqah to his wife and then at that time upon hearing it, she told him that “ By God sake it is made false.” And Hadrat Ayub Ansari told her that “ You, do not swear for the matter which you do not know.” She told him that “Oh : Ayub supposes in place of Ayesha, if she is there and in place of Safwan, if you are there, then whether you will blame me for this matter.” He told her that “ No, never.” She told him that “ Ayesha is more pure and clean than herself.” Then she said that “Instead of Safwan, if you are there and if I am in a place of Ayesha, so whether you will blame upon yourself in this matter.” He told her that “No, never.” And she told “ By God, Safwan is purer and better than you.”

One friend who was present at the meeting place and he asked that “

He was seen one matter in the book  (Minhaj al-Abidin) which he find it very difficult and hard. It was written that  if Satan will create doubt for Salik (mystic initiate) on the path of truth that if he will follow trust then in your family members so all of them will be spoiled.” “Its reply is that so think his sons whether they are holy persons or whether they are unfortunate. If they are miserable or unfortunate, then he should not have grief in this matter. And if they are holy and pious persons than they are under the shadow of the kindness

of Allah. Then why he should worry and upset with this matter. As their helper is Allah who is kind and Merciful.” Then Khaja Sahib told that “To the earning of livelihood is not hindrance in the trust. If one person who is family holder and who will engage in the earning of livelihood and he should not look at his earning of livelihood, but he should look at Allah then it will become a trustee of Allah. If any person earns livelihood and he will look at the earning of livelihood instead of Allah, then such of his relation of resources is called ignorance and stupidity.”

Then he recited following verse.  And upon this he started one narration that “Hadrat Junaid of Baghdad went for HaJj pilgrimage along with the caravan. That caravan was lost the way and it was wandering here and there. He was looked one Negro person and who was sitting on the hill of the mountain and his naked backbone was touching his stomach. He went to him and asked him “Where we should go and where is the way?.” He was shown the way. He thinks in his mind that this Negro lives in the desert and it seems that he is hungry, there so take in some food for him. So that upon eating the food he will get relief in this matter. Then he was collecting some dry breads from the caravan and was given to him. So he was becoming angry and by telling his name he told him that “Oh, such and such person what act you have done.?” Hadrat Junaid of Baghdad was surprised that how he was able to know his name.? The Negro told him that “Whether you will be happy with this service, but you do not know that Allah without source will provide sustenance to me and to you always.” He was surprised that and thought in his mind that how his power of faith and trust is perfect. When Negro was able to know his thinking, then he told him that “Why he is surprising in this matter “ and he said “If the slave of Allah will say walk to the mountain, then there will be movement.” Still, he saying, was not completed then mountains began walking. Upon

seeing this he said he is talking about this and he is not giving orders to them to walk so stop on your places and all mountains then have been stopped. The purpose in this that one who have trust on Allah then Allah is sufficient for him for every work.”

The 12th episode

The felicity of the kissing of the feet of the Sheikh available to me. First, he said that “ He was coming back here after visiting the mausoleum of Hadrat Qutubuddin.” He said this with fondness and interest. And then in time he was engaged in meditation and silence. So that what is being said by him due to the kindness and favour of Allah. During this time one friend was asked by him “Rapture, which is available to Darwesh persons and from where it comes to them?, and how its effect is there upon them?.” He is saying “ Rapture is due to result of actions. And there are two types of actions are there. The action of the organs of the body which are apparent. The second one is the actions of the heart and its action is known as meditation. **لك** **والمراقبة أن تلازم قلبك العلم بأن الله تعالى ناظر**.” Then he said first the lights are sending down from the world of Alawi (celestial world) which are sent down on the souls. Then its effects will be there upon the hearts. And afterward there will be an effect on the organs and organs are under control of the heart. When there will be momentum in the heart. Then there will be movements in the organs in the body. Then he told that when there will find penitence and if it is there due to regret of sins and then he should know that its place of origin is heart apparent. And if it is due to fondness and affection it is there, then the source of origin of devotion is innermost of the heart. After this penitence, and if there is leaving everything except Allah, then its origin of source of devotion is called a

kind of secret. Upon this he was quoted from book ‘Awarif’ **الببدي صاحب وقت، والمتوسط صاحب حال، والمنتهى صاحب انفس**. For the dearest persons this quotation was found them very difficult to understand so they asked him the meaning in this matter. Khaja Sahib, first paid his attention to that questioner and told him “Whether you know about this quotation and whether you have read book Awarif or not.?” And that person said something. Khaja Sahib told “The meaning of what is **الببدي صاحب وقت**.? And he told Sufi Mubdi is that person who think his time as a blessing. And think that, except this time whether he will find another time or not?.” And while to think his time as a blessing and he spend it in using reading of the Quran, prayer and thinking. When Salik (mystic initiate) will become straight on the preservation of the timing and in his time he should engage himself in many kinds of worships and mystical exercises and getting firmness then now there will be hope that he will be person of time. And munificence is due to result of endeavours. There is an effect a little due to lights which came from the celestial world and which fall on the souls. Then the effect will reach into the hearts and from the heart it will penetrate to the organs. The condition is not the way of its prominence because it is said that sword which cuts the time. When there will be perpetual then it will become a place.” Then he said “Manthi (one in his final years of goal) is Sahib Anfas (person of the soul) and the authorities of mystic way have given another name for it. That is, whatever he will say or he has intention which will be fulfilled by Allah.” Then he told that “All these matters are related to the terms. In terms of some learned person Sahib Waqt (person of time) is that person from time to time this situation which prevailed upon him but it will not overpower on him. So this is mean of Mubdai Sahib Waqt. The Mutwasit Sahib Hall is that person on him usually rapture of overpowering will be there for him. And Muntah Sahib Anfas, Sahib

Anfas has called that person on whom it will get rapture of Anfas Muqaran then such person will not understand that rapture of any of the breath which is not belonging to the respiration of his soul. So the rapture was become of his place. Upon saying this he was taken cold sigh. And he recited on saying of the prophet of Allah and its meaning and interpretation is as follows. **الربلم في أيام دهركم نفحات الله تعرضوا لها**. It means indeed for your Lord, your days of livelihood are like the scent. So be ready for them. And he said all these are affairs of ecstasy. When there will be waking up in the worship in whole night, then at the morning time there will find good fragrance. If Darwesh will sleep hungry in the night and he will engage in the last part of the night and there should be such engagement in this matter that there will no link of innermost with anything. Then he can watch sending of lights upon the souls. Whether somebody will go there and disconnect his relation and engage in, then indeed in that condition, there will prevail condition of rapture upon him and there is no doubt in this matter.”

Then he said, “Real work is to watch the soul in the meditation and for a Sufi it is compulsory that to take care of his sight. It means that to stop his breath. So he will be getting tranquility of the innermost. When he will take a breath, then his innermost will worry in this matter and it will find fault with it. One friend asked “Whether to stop the breath by force or breath should be stopped by itself.” He told that, “First he should stop it and beginner should try and do endeavours in this matter. And afterward breath will stop by itself in the meditation. So it was said that Sufi should take breaths by counting. So its one more meaning of Al-Mantha Sahib Nafas. The Hindu Guru (spiritual guide) and Jogi (Hindu ascetic) who are called Sidda who will take a breath by counting it.” Upon saying this he was taken one cold sigh from his holy chest. He told “Our example is like such hungry Darwesh and who went to the

shop of the cook and where he will smell of the prepared food there. And tell his friend that if you have money, then purchase food for him.”

Then he said that “ He do not have time for engagement and in the loneliness. He used to busy all, the day with the mankind. And he does not find time for resting. Many times he wants to rest, but they used to wake him up and say such and such person came to see you so wake up. You have time, why do you not busy in the engagement.” Upon this I told him that “ Even though apparently your link is seems with the mankind, but your innermost is always engaged with the truth.” Then he said that “If he will wake up in the night, then he can engage in any Zikar (remembrance of Allah) and engagement work or recital which will be fulfilled by him. But in the day time never nothing has been done by him. But he is not hopeless with the favour of Allah. And this matter he was told by his broken heart.”

After the above conversation he told “About realization towards Allah and satisfaction of the heart.” He told “ To keep looking at the heart. And engage heart toward the truth and take out unrelated from the heart. So it is required to be busy in the engagement work, then see that what will be happening at that time?.” In this chapter he told this story that he asked with one Darwesh that “From whom you have learned engagement.” He told “With the cat. For this reason it was seen that they can sit on the hole of the mouse with such attention that there will no shake of movement of the hairs of her tail and mustache.”

The 13th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib was busy in the conversation. And he was saying that “With learning persons by mystic way (Tariqat) if there is no attention

in the prayer then it is not proper for them, for it they think as per link of the Islamic issue that if the leader in the prayer is traveler then there will be same order to the followers in the prayers even though he has intention of prayer as a resident person. If the leader in the prayer will be a resident then there will be same order to the followers in the prayers, even though he has intention of prayer as a traveler. So there is the same connection of the heart with the organs. He told as per the tradition of the holy prophet that the heart is the ruler of all organs of the body. The Qibla (direction in which Muslims turn in prayer) of the heart is Allah. And organs are working under the control of the heart. And the heart will turn his face from his Qibla then organs will also turn against this matter.”

Then he told that, “ When he was asked by the holy person that when there will think of the world in the heart of the man who says prayer than what will expedient for him?. And there will think of another world, then what will be proper in this matter.” He told that “ If there will think of the world, then it is proper for ablution as the world is unclean and if it is there thought in the heart, which is a place of the hymns of Allah and where there is no thinking of the truth there so in the both conditions it is required ablution in this matter. If there will be thinking of the danger of the other world which is demanded by ascetic and God’s salves. So as per look of intensity in this matter, then I will say there is requirement of the taking bath.”

Then he said “ The condition of engrossment at the praying time, that one time one thorn was severely pricked in the holy feet of Hadrat Ali Bin Taleb (A.S.) and which causes him severe pain and hurt to him. So for this reason he could not take it out from there. The people have consulted in this matter and have taken the decision that to take the thorn from his feet at the time of praying. They have taken it out the thorn but

Hadrat Ali Ben Taleb (A.S.) could not feel any pain in this matter. See what is such engrossment is there and of which who could not feel taking out of the thorn causing hurt in the feet during the time of praying.”

Then he was told the story of Imam Ghazli that, “ One day he was reciting Holy Quran and at that time his younger brother came over there and said salam to him but he could not reply him. When he was finished recitation of the holy Quran then he was angry with his brother that why he did salam to him during his time of recitation of Quran.? Whether he will learn knowledge of these matters.? His brother was not studied knowledge very much, but he was a master in the revelations. Upon hearing this he told brother when he said salam to him than he was in the shop of cobbler. Really, it was happening and as per his revelation his brother’s attention was diverted there. Upon ending of this narration I have asked my master that knowledge of the abundance of Imam Ghazali was known, but it was not known about his title of Hujjat of Islam. Which king was given to him or some other one was given to him this title. The learned persons of that time have written this title in their writings. In those learned persons, most of them were his disciples. When the student will become perfect, then he will be able to get power of flying in the air and when he will be in celestial world or in the inferior world. The organs of the body are under control of the heart and heart is under control of the soul. So, up to where the soul will fly so the body parts will also fly up there along with the soul. For this meaning he told one story that in Ghazni there was one mad person and his name was Mahmood Syed Ajal who was engaged in the work trusteeship of school and was becoming his devotee. Once Syed Ajal who was a trustee of the schools came to see that mad person and mad person told him that “ Oh Syed today after Eisha prayer take the keys of the school

by yourself and open each and every room and go inside of the room by yourself there. Syed was accepted this instruction and in the late night he took the keys bunch of the schools in his hand and he left from his house. And first he was opened nearest school from his house and when he was opened, he was seen that person Mahood, who was sitting there before the arch and the Quran was there which was open in folding stand there. And the best lamp available there. And he has a clear and distinct recitation and he was engaged in the reading of the holy Quran there. Syed went from there silently and went to another school. He was seen there Mahmood mad person in the same condition. In short, he was inspecting all schools and same situation of Mahmood was prevailing there.

Conversation about the place it is lawful that one person is present at a time and he is present in the east and as well as in the west or he is present in many rooms in the house. But the learned persons have said that we should not believe that one person can present at a time in more than one place.

The 14th episode

The blessing of the kissing of the feet available to me. One person from Samana village came over there. Khaja Sahib has asked about his affairs and who was the brother of Hadrat Fakheruddin Razi. He said” He and Fakheruddin have studied together in one place, but his belief was not there with Darwesh persons. One day I told him to accompany with him in the presence of Sheikh Mouzam Sultan Auliya but he told me that what he will do there and with his visiting what he will get there.” I have told him “ Twice and thrice in this matter to him and insisting him to accompany with him there. Then he, agreed in this

matter. We both of having reached in the presence of Sheikh, who is having a status of favour with him and who told many benefits of knowledge that such revered person was astonished with his good of speech and statement of satisfaction. When we have returned back to the house from his presence I have asked him whether he is, agreed or not,?” He told me that “Brother you were right and I was on the falsehood.” After some days religious scholar told me that “We have to go into the service of the Sheikh Sahib.” In short, he went into the presence of Sheikh and he became his disciple and have followed curtailment and after some days have cleared hairs of his head. He said that “ Before becoming a disciple of the Sheikh his old mother was engaged him with the daughter of his brother and his old native place was Samana and from where he was migrated to Delhi and pledge there to Sheikh and he was deciding to cancellation of marriage with that girl. The relatives of the girl are in his demand, and wrote letters to him that to come Samana village and marry the girl and took her from there or reply in this matter as the girl is imprisoned so that marriage may be settled at some other place. Moulana (religious scholar) refused in this matter and his relatives were also did not approved this marriage. But his mother was insistent in this matter to marry there otherwise she will not forgive her milk feeding.” So for this reason he came to see me in the worried and upset condition. And he was, told me “The whole story of his marriage and he asked me to explain the details with Sheikh of time.” I have decided one day to visit of Sheikh of time. When Sheikh was started his speech and people will pay attention in this matter and all people will forget their matters and nothing will remain in their minds. I was also engrossed in this matter that I have forgotten to tell about Moulana’s work there with the Sheikh. It’s such that till the time of leaving when Moulana put his hand on my lap to remind me in this

matter. So I was remembering the work of the Moulana and went forward toward to the Sheikh and told him that “ There was engagement of Moulana in his native place. Now the relatives of the girl were writing letters to him that to come there and marry with the girl. All relatives of Moulana are against of this marriage in their native place. But his mother is saying that unless he will not marry there she will not forgiveness of the suckle of milk for him.” Then Sheikh Sahib told me “Whether Moulana is agreed or not.?” I told him “He is not agreed in this matter and he is refusing clearly.” Then Sheikh Sahib told me “Whether is he is refusing for them or there is any other proposal is there with him in this matter.” So Moulana told himself that “ He does not have any intention to marry at any place.” Upon hearing this Sheikh Sahib was taken one white prayer carpet and was given to Moulana and told him “To convey his salam to his mother and give her this prayer mat. And except this nothing should be told to her in this matter.” The meeting was ended and we both come back to the house. The next day I have asked Moulana “What was happening in the matter.?” He said “When he was entered into the house and he was given prayer mat to my mother and told her that Sheikh Sahib was sent prayer mat for her due to his favour ” then she was standing and paid her respect to the prayer mat and she was prayed supererogatory prayer on it. And she began saying suddenly that “ I know that you will never marry. Go I am happy with you. And I agreed with your willingness. So do not have any doubt from my side in this matter.”

The 15th episode

One learned person of rightly guided came into the meeting and who was studying books ‘Bazdawi’ and ‘Kashaf’ for pledging at the

hands of the Sheikh of time and upon getting this felicity he was honoured there. Upon this Sheikh was told in the chapter of Sufism the benefits that “When one who will come in the mystic way (Tariqa) then he should shorten his sleeves, and also make his edge of the shirt high and cut hairs of the head and shortens the sleeves because when Sufi enters in a mystical way, then he should cut his hands. So that he should not stretch his hands before the mankind for his needs and requirements. Also, he will not do such work or to touch any work which is prohibited in this matter. But if cuts the hands, then he will be away from many worship and endeavours. So he will not be able to wash, ablution and shaking hands. So what to do that, such thing which near the hands to which he should shorten to some extent, so that he should remember that he is without hands and think like that his hands have been cut from the body. After that he should not stretch his hands before anybody and it means he should not touch anything which is given to him. There is mean for shortening of the edge is that when one person enters in a mystical way, then it is compulsory for him that he should cut his legs so that he should not go to any bad place and not enter into the meetings of sins. But if he cut his legs, then he will be away from the reward of congregational prayers, Friday prayer, and many other benefits. So what to do now and for this reason the thing which is near of the leg, it means edge of the shirt which be shortened in this matter and it is like thinking that he is cutting his legs. It is indicated in the cutting of the hairs of the head that when one who enters in the mystic way it is compulsory for him to cut his head. Because the first step in its that to sacrifice his head on the way of the truth. If he will cut his head, then he will be dead and also away from benefits of all things. So then what he should do in this matter. So he should cut the hairs of his body and which is like cutting off the head. As there will be no work

done by the person without head so he should cut his hairs in this matter. And should not do any act against the Islamic law and should think that he was cut his head on the way of the truth. And the second benefit is that there is Satan behind every hair. Then he recited one verse of the Quran and its translation and interpretation is as follows.

“ One who cuts his hairs of the head, he is like a person who destroys the house of the Satan.”

Then he said “ In the previous nations, there was repentance of the killing of the soul was there.” Then he said “ In some books it is mentioned that the above verse is not cancelled.” Then he said “ For regret of the mistake and one should firm for the leaving of sins. So one who leaves lust and taste and which is like killing of his soul in this matter.”

The 16th episode

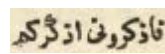
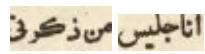
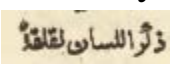
The felicity of the kissing of the feet available to me. Moulana Kamaluddin Allami who was the son of his sister was questioned that “He was seen in one book in which it was written that place of observation is better than place of remembrance.” Khaja Said “ Because if there will be remembrance is there then the person who is in remembrance is not questioned. If he will say, ‘Ya Razzaq’ then it means he is asking for sustenance and if the one who will say, ‘Ya Gafur’ then he will ask for salvation. In this way, in all attributes, there are questions are with them. If he will say Ya Allah, then it is comprehensive and whole attributes of perfection are in it. So for this

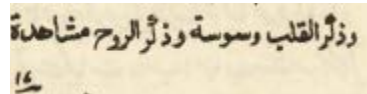
reason, observation is better than remembrance of Allah.” Then this slave person was asked how “ It is a remembrance of the heart.” Then he said that “Allah said **أَلَا يَذْكُرُ اللَّهُ ظُهُورَ الْقُلُوبِ** .” Then Khaja Sahib said “From this it means that remembrance of the tongue but with the attention of the heart. It means when there will remember by of the tongue, then at that time there will available satisfaction of the heart.” Then he said “Any remembrance whether with tongue or heart, but there is question in it.’ Then I have asked “Whether questioning with Allah is against the rules of the manners.? So if the slave will not question with his creator then to whom he should ask in this matter?.” Then Khaja Sahib told “ Tradition of the holy prophet in which it is mentioned by the prophet that Allah says when His slave one who will engaged towards Him by supplication. It means when he will engage in the worship by leaving supplication, so He will reward him better and more from that person who will leaving questioning and who will busy in obedience. So the place of observation is better than thinking.” Then he told that “ In remembrance of Allah, there is demand, but in the presence and observation there is no demand.”

One friend asked,“ It is not known whether it is **لَا يَسْأَلُ عَنْ اللَّهِ تَعَالَى اسْتِجَاءً وَلَا عَنْ النَّاسِ اسْتِغَاثًا** saying of the prophet or saying of the holy person that Fakir did not ask questions with Allah due to shame and modesty that what he did good work or the rights of worship he was fulfilled. So that he will ask with Allah. Also will not ask the persons because Allah is

1. **قَابِضٌ** The restricting one
2. **بَاسِطٌ** The extender
3. **رَافِعٌ** The Preventer
4. **مُعِطٌ** The Supreme One

5. The Lord of Majesty and Bounty

So what is the man that to ask anything from him. Then I told that “Allah says  And in the holy phrases of it is mentioned that  And which demands that remembrance is better than observation.” He said “ Presence is available to the person who is satisfied in the remembrance. And remembrance of the soul is from the worship of with attention. But in remembrance there will be some presence is available there and some time it will not available there.” After that, he said that “ Imam Ghazali, who was an author book ‘Ahya Uloom’ and who said which is as follows 



“ The remembrance of the tongue is encountering someone and remembrance of the heart is apprehensions and the remembrance of the soul is observation.”

The 17th episode

The felicity of the kissing of the feet of the Sheikh available to me. One disciple was present in his presence and he was explaining him that “The former learned persons who were left away from the world and who have advised the disciples the following instructions.

1. Less eating.
2. Less talking.
3. Less meeting of the mankind.

And they also advised to live in loneliness.” Then he said that “While breaking the foot disciple should live in one corner in the engagement.”

That disciple told him that “ He never goes out of the house and if he leaves, then he goes for visiting the learned persons of mystic way or to get felicity of kissing his holy feet.” “He said that “He knows this, but it is required every time meditation. If you have an interest in meditation, then engaged in meditation. If there is fondness in remembrance of Allah then he should engage in it.” He was told this story that “ One time Moulana Hussamuddin Multani, Moulana Jamaluddin Fasarhani, and Moulana Sharafuddin and they all present in the service of the Shaikh and at that time Sheikh was paid his attention towards him and he was told Hussamuddin that “ If one person keeping fasting every day and standing in worship in whole night then it is work which is equally of the work of widow which she can done by her. But that engagement and worship are besides of this.” Moulana Hussamuddin and friends were awaiting in this matter that Khaja Sahib will say speech on this topic at this time. But Khaja Sahib did not say in the meeting. But he only said that “ He will say in this matter to you.” After this a period of about six months was over. Upon this one day Moulana Hussamuddin and other friends were present in his service. At that time Mohammed, who secretary of Sultan Alauddin was present in his service and who was a disciple of the Sheikh and who after kissing of the earth sat there. The Sheikh Sahib told him “Where he was.?” And he told that “ He was coming from the court of Sultan of Delhi. Today Sultan has distributed about 50,000 Tinkas among the slaves of the Allah as reward to them. Upon hearing Khaja Sahib looked toward Hussamuddin and told him “ To say whether the prize of Sultan is better or fulfillment of the promise which made by you.?” And all persons said by lowering of their heads that “ Fulfillment of promise is better.”

After this Khaja Sahib said that “ The engagement of Salik (mystic initiate) persons depend on six matters.

- 1.He should not come out of the loneliness except on the condition of tiredness, meanness and seizure of favour and the necessities of cleanliness.
2. To be live always in the condition of ablution and if they are overpowering of sleep, then he should wake up and do ablution immediately. So there will no disturbance in the perpetual cleanliness.
- 3.One who observes the perceptual fasting.
- 4.Sukut Daimi (perpetual silence), it means to be silent from other than the remembrance and recitation.
- 5.They have perpetual relation of the heart with the Sheikh and its meaning is that to have heartily relation of the disciple with the Sheikh.
6. To remove all thinking and all desires and wishes except Allah.

The 18th episode

The felicity of the kissing of the feet of the Sheikh available to me. I told “ In this city his heart is not linked to many things. But whatever he has a connection which is with your kind personality and or his meeting of the favour for the problems and who is such personality of good fortune and who by his kind favour used to call me as Qalandar or Sufi.” Then Khaja Sahib said that “ Unless Sufi will not follow Sufism and not leave the house then he will not reach in the limit of the destination. Like that person one who is sitting at one place and he did not walk and he wants to go destination, then how he will reach the place of

destination.?” He said “والذين جاهدوا فينا لنهدينهم سبلنا.” It means جاهدوا or endeavour is its reward. Without happening on condition there will be no reward in this matter.” After this he told about the benefits of endeavours and he told “About what is the result of the endeavours.?”

صرف القلب من التفات لغير الله الى الاستغراق في طاعة الله ہے It should be known that the benefit of endeavour is only to turn out of unrelated from the heart and replace of it and bring there in the engrossment of obedience of Allah. This is secret of phrase of ازالة الاله and it is that turning away from the unrelated other than Allah from the heart and then negation will be found there. And absorption in obedience of Allah, which is result of recognition.” Then I have told that “Due to the favour of Khaja Sahib, I have engagement of endeavours and but he could not keep perpetual fasting because in Delhi there which is known in summer season and it is like falling of the fire there and due to this reason every moment there will be an increase of the thirstiness.” He told “Oh Darwesh if you unable to keep fasting, then decrease in the food eaten.” I have accepted his advice. Then he asked to me, “Where does, he will use to engage in the endeavours.? Either in the house or in some other place.” I told him that “In the house, even though there will dealings and loud and cry is there which will not cause disturbance, but it will not come across in his work of engagement. If there will miserliness then at that time he will visit any garden or jungle area and sit under a tree where he will not see the people there or people may not see him there and if I find a finer place than I used to engage there for some time. If there will be worry then I used to go to the long distance area.” He said “If you keep with your pen, ink pot and paper and busy in the work of writing of odes and poetry, then for such situation I do not say it is engaged. There will be required, special engagement with Allah.” I have told him

that, “Your honour has told by revelation that I used to take pen, ink pot and paper with me. If there will be remember of any poetry than he used to write it there. When there will be setting of my mind at ease and find that there will be no disturbance in the engagement so then used to busy in the engagement of writing work.” Then he said “If heart by leaving all dangers will be busy in the engagement then it is good work. And any other veil is not better than saying verses.” I told him that “I am not such a poet and left poetry work long time ago.” Then Khaja Sahib told that “Do not leave poetry work completely and say poetry occasionally.”

The 19th episode

The felicity of the kissing of feet of Khaja Sahib available to me. On that day there was the 2nd day of fasting of the month of Rajab was there. He asked me “Whether you can observe fasting or not.? “I have told that yesterday there was first of Rajab and it was Friday and I have the intention of fasting and when I was returning back from Friday prayer then my condition was becoming worse. And to that extent of such water, which was put on the face and then there was very thirsty and dehydration was increased. At the time of breaking fast I drink water very much so there was overpowering of bad disposition. So I could not perform Eisha prayer, but at the time of the wake up of Tahajud prayer come to know that prayer was performed. At the time of morning Fajr prayer, I was asked by the family members, “Whether I have performed Eisha prayer or not.?” And they told that “You were in worse condition so it is not known whether you have prayed or not,?” Upon rethinking I was able to know that I did not pray Eisha prayer. The obligatory Eisha prayer was lapsed and it is not known whether supererogatory fasting accepted or not.?” Upon hearing this Khaja was regret in this matter and he told that “In spite of his old age, he is

keeping fasting so why is not able to observe fasting by him?." I told that " I have eating of the little quantity of the food." He said "There is reason in the eating of the little quantity of the food." Then he was asked "What he was seen in the dream.?" "I have seen dream, but forget it. And he said that "You have found it out by your revelation". So I can remember the dream. I have seen you in the dream in this condition I would mention that I was writing his Malfuzat (speeches) and upon wake up I was coming to know that I have discontinued writing of the book and in your kind presence I have requested for the writing." Upon hearing this cooperation he was asked "Up to the what extent he was writing the book.?" And I have said that " I have written seven parts of it." And he was asked, " Whether these were his special instruction and advices.?" I told him "Yes." He told that " He did know that you did not yet start writing the book." Then I told that " When this volume will be ready then I will bring it and read in his presence." Then he told me "To bring whatever he has written." Then I told "Whatever the event which happening in the dream and which is happening actually in the wake up condition."

The 20th episode

The felicity of the kissing of the feet of the Sheikh available to me. Before writing for speeches (Malfuzat) I have heard one story by the holy tongue of Khaja Sahib. In mind I have thought to request Khaja Sahib to tell that story again. Khaja Sahib was reading one letter sent by some friend. And upon seeing it, he replied it. There was one book which was kept before him and which he was taking it and was opened and read it and then he closed it and it was put it there. Then he paid attention towards me and he asked me "What do you say.?" I have told him that " You have told the story of Hazrat Maqdoun Adam and which he was forget and have a desire to hear it again from your side." He was

considered my request and due to his favour he was told that “ The father’s name of Hakim Sinai is Maqdoum Nam and his grandfather’s Adam Nam. At that time there was one Majzub Sina (one lost in divine meditation) and Maqdoum used to go to see him and used to do his service. One day that Majzub was in happy condition. And he told Maqdoum that “ There will be born to you one such boy and his fame will reach in all countries. He will be a person of saintliness and as well as miracles and revelations.” He said this and after some days that mad person was dying. Hakim Sinai was born in the house of Maqdoum. When he was grown up, then there did not find any signs of him, and there was no indication of the capacity in him. One day Maqdoum Adam has called Sinai before and told him that “ There was one mad person here and his name was Sina who was a great pious person of revelation and miracles. He told in your favour. And he's saying will not be wrong. But I do not find any signs in you. I will take you there to visit his grave.” He was taken him to Sinai’s grave and asked him to stand before the grave of mad person and he told “ Oh Khaja whatever you have told about this boy and your saying is not against but in this boy we do not find any signs of such things.” Upon saying this he was returned back from there and he told to Sinai “To visit his grave daily there for a period of 40 days without absent and recite verse Fateha there. ” Sinai accepted this. Every day Maqdoum Adam used to send Sinai on the grave of mad person after morning prayer. In this way 39 days were passed away. And on the 40th day when Sinai was going to visit the grave and on the way Sheikh Usman Khairabadi was meeting him there. He was very young in those days. Among both of them there were love and friendship was established. And he asked him “ Where you are going.?” Sinai told him that “ He is going to visit grave of Majzoub.” He said to accompany with him. They came back from

visiting of Majzoub. On the way they find one Darwesh who was sitting in one shop and he was effected in disease of leprosy and it is said that he was desired this disease because nobody should not come near to him so he was requested Allah in this matter. When he was seen Sinai and Sheikh Usman then he was called them “Oh boys come here soon.”

Both of them went near to him and stood before him with respect. He told him “ To go and purchase and bring stew and bread for me soon.” They went to the bazaar. One boy was mortgaged his turban and he was taken stew and another boy was mortgaged his gown and he was purchased bread from the bakery shop. And with much respect and honour they have presented stew and bread in the presence of Fakir. Darwesh took bread and put it in the stew and he was crushed with fingers as such that there was passed blood and pulses in the stew from his fingers. Then he asked both of them to sit and eat it. They have eaten mixture of bread and stew without disgust and lick the bowl. Then Darwesh told that “ Unless the man will not eat blood, then he will not become a brave man as you have eaten blood so go you will live as a brave man” and to Khaja Sinai knowledge of verse was opened and he was becoming well known. He was becoming famous as a person of poetry and saintliness. Hazrat Usman Khairabadi got saintliness and on him the light of the way of the Suifism was revealed.

After ending of this story Khaja Sahib has taken a cold sigh and he was told “ Mysticism is world of indifference. Due to this matter there was disorder which was came in the mind of this slave person and I was thinking that in this way there should not have relation and trust to the love of anybody. There should be no proud on the remembrance of Allah and thinking as Allah is indifference. If all the world will become in His obedience there will be no increase of any particle in His own. If all will

become disobedient, then there will be no loss to Him as Allah is indifference.”

The 21st episode

The wealth the felicity of the kissing of the feet of the Sheikh available to me. There were a large number of persons came there. In among them were, some Fakirs, learned persons, and some beggars and in them there was one lame and blind person. As per the requirement of a manner Khaja Sahib, first asked the condition of the blind person. He was doing his much inquiry about him and consolation and whatever he was demanded, he was given to him. When all those persons left from the meeting Khaja Sahib told this story.

“ When the Sheikh of Islam Suherwardi came to Delhi from Multan then one group of Qalanders (dauntless persons) and Fakirs of mendicant group came to meet him there. The Qalenders have asked him to give them juice and Sheikh was given something to them. Then Khaja Sahib told that “One who will become leaders and prominent of the group then he should do the following three things.”

1. He should have some wealth with him because if anybody will demand it, then he should able to give him. If Qalanders will ask juice with him at that time and if he does not have so from where he will give to them.? So they leave from there by saying bad words to him so for this reason of unjustly abusing they will be punished in this matter on the day judgment.

2. There is required knowledge because if the learned persons will come to visit then he should treat with them as per their status and position.

3. He should be a person of rapture, revelation and miracles. So that he should have company with Darwesh persons as per their position and

status. But I do not like wealth and instead of it I prefer knowledge and rapture.”

With related situation he told this story that “Once Sheikh Najibuddin Mutawakil was returning back to the house from Eid festival prayer. And all mankind was began kissing him, his hands and feet due to felicity. There was a large crowd of persons were there. And some Darwesh travellers who were coming there and who did not see him. They have asked “Who is this Sheikh.?” So there was such large crowd was there. The people of have said that “He is Najibuddin Mutakil.” The Fakirs said among themselves that “It seems he is a great Sheikh so let us go eat on his Dasterkhan (piece of cloth spread on ground for serving dishes on).” When the Sheikh was returned back to his house and when all persons left from there and at that time the Darwesh travellers came to his house. They told him “Oh Sheikh we are Darwesh travellers in the city and we have thought in our mind that you are holy personality here so to eat from your tray.” And Sheikh was told them welcome and ask to sit there. But the Sheikh’s house was very small and in which there was one room and one upper room of grass and which was being there in the partially built condition and Sheikh used to reside in the upper room and his family members lived in the room which was beneath of that upper room. The Sheikh went to see his wife and he told her that “Some travellers came there so cook something if it is available in the house.” She told him that “You are the owner of the house so look and if you will find something then bring it.” Sheikh told her to remove veil from her head so that he will sell in the bazaar and purchase bread and stew. So that's pure lady was given him her veil to him. And Sheikh was seen some patches on it and he told her that “Who will purchase this veil.”? Then he was seen the prayer mat and which was also having patches in it. Then Sheikh came out. It is practiced in

Fakirs that if nothing will be found there in the house, then they used to stand at the foot side of the meeting place while holding a water jug in the hand. So the Sheikh was done like that and he was taken one stout jug in his hand and he stood at the foot side of the meeting place. Those Fakirs were mystic and they understand and they have taken water jug in their hands and they have to drink some water as felicity and they left from there and Sheikh went to the upper room and he was engaged in the worship there and he was told in a heart that like this festival day was passed away and in the mouths of my children nothing food was passing and travellers came and went back with disappointment. The Sheikh was thinking there and at that time one person came in there while reciting one verse as follows.



The Sheikh was able to understand that he is Hadrat Khizer (A.S.). So he stood by and paid respect to him. Hadrat Khizer (A.S.) went near him and he was sitting there and he asked him “What fight he was doing with his heart that such festival is going and his family members are hungry. So go and bring food for him.” The Sheikh told him that “On him it is revealed that his fight with the heart was that there is nothing available in the house.” Hadrat Khizer told him “Be satisfy your heart and go to the house and bring whatever is available there.” The Sheikh was getting down from the upper room and was entered into the house. There was a tray full of food items was kept there. He was asked his wife “Who has brought the food there.” She said that “One man came there and he put it there and went away from there and she was hiding at that time.” The Sheikh was taken some food items from the tray on his edge of the shirt and he went to the upper room and but he could not find Hadrat Khizer (A.S.) there. He said in his heart that he

has this felicity due to indigent and poverty. After telling this story Khaja Sahib told that “ For the people of the world, there will be happiness due to wealth and properties, riches and villages and agriculture. They know that they will get from villages and agriculture or doing business and there is available stock of goods and wealth and riches from there. And in the same way Fakir should know that his protector and helper is Allah. So he should demand whatever he needs from Allah either cash or commodities.”

Then he said the prophet of Allah said, “**من كد يمينك وعرق جبينك ولا تأكل من دينك**” **كل** “To eat from the earning of hand and one who will engage of hard work, then perspiration comes to his forehead.” And he said “ Do not eat from the religion and do not sell your worship that with show does not make a person as devotees and to gather the wealth of the mortal world.” After this he said that “ These meanings have described by the learned persons. And the people of Sufism have meant that if you have the desire then stretch your hand before Allah. And demand your needs from Allah only. Ask the prayer with Allah with beseeching and afflicting.” Then I told “ In that condition how there will be perspiration on the forehead?.” He said “ When in the service of Allah with beseeching and affliction he will question then there will be overcome of perspiration on the face. Because at that time heart was hot. So there will overcome of temperature and for this reason there will find perspiration on the forehead.” **لا تأكل من دينك** And do not eat from religion that Darwesh should wear rags and put a long cap on his head. And to go houses of kings and rich persons and pretend there that he is a person of Darwesh to give him something or to go mosque of the wealthy person and where there he will engage in much prayer and recitals. So that owner of the mosque should know that such a person of engagement come there or to visit the houses of the persons and recite five verses

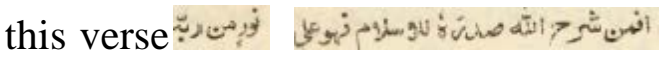
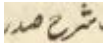
then he was prohibited such all conditions like that he is eating his religion.”

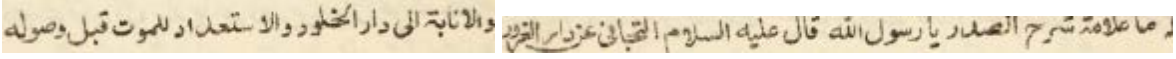
The 22nd episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. The discussion about change of attributes and traits of character with good quality was in progress. He said “Sheikh Bu Ali Maharmadi who was reported this tradition from his spiritual master Abul Qasim Gorgani and who said that Salik (mystic initiate) should make such endeavours that 99 attributes which are in the 99 names of Allah and all such attributes should be available to that Salik. In spite of this the mystic initiate still will be in a position of unrealized of the truth. With this Sheikh Abul Qasim want to say that the name or attribute which is suitable as per requirement of human quality and which is good for the human condition so which one should get it in this matter. So from the meaning of name Raheem, mercy is there and so on the other remaining attributes.” Upon this one learned person asked “How will be happening in the attributes of Allah.” So for the explaining of the meaning of the attributes of Allah, Khaja Sahib told this story that “One time there was heavy rainfall in Baghdad city so there was flooding in the Tigris river. And the water was entered into the city of Baghdad. And many houses were falling there. The persons of Baghdad came to see the Sheikh of time Hazrat Suhabuddin Saherwardi and they explained him the situation in this matter. The Sheikh was given orders to the servant to bring the whip from the room. He brought it from the room. He told him to take this whip and where there water is away from the riverside area in Tigris so he should strike it there in the water and say this flag belongs to Sheikh Suhabuddin Omar Saherwardi and

should not proceed further and go return back. The servant went there and whipped there and was conveyed the message. For every whipping the water began moving backing side and as such that the water level was reached at his first place and after that the servant was coming back from there. When the details of this story were known to Sheikh Abul Ghait Yamani then he was sent letter to him with reference of the above river event that “Pious men did not disclose the secrets of Allah.” Sheikh Sahabuddin Saherwardi was reading the letter and he put it there and he told that “The general, persons did not know about this secret.” Then Khaja Sahib told that “This is the attribute of Allah.” Sheikh Sahabuddin Saherwardi did not see Shiekh Abul Ghait Yamani and also he did not look his great status and position, and he said that “General person did not know secret in this matter.”

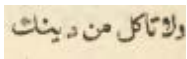
After that, he said that “It is mentioned in some places Kibar (pride) and Takabar (arrogance).” He was saying one saying of the prophet مَكْبَرَةٌ كِبَارٌ in which it is mentioned that “From arrogant person to have pride from him.” And in this chapter he mentioned another saying of the prophet التَّكَبُّرُ مَعَ الْمَكْبَرِ صَدَقَةٌ in which it is mentioned “To have the pride of the arrogant person which is the felicity and it is equal of the charity.” Then he said “مَكْبَرَةٌ وَتَنْزِيلٌ are attributes of Allah. But the right of slave in مَكْبَرَةٌ وَتَنْزِيلٌ attributes is that he should not downgrade himself poor and disgrace there at the door of the kings and nobles and at that time the heart will say to him there to sit in the seat of the president, but to sit in row of the foot wears.” Then he said “It was mentioned in the book that one who will die on any attribute and at the day of judgment he will born in the same attribute and in related shape. If one who has more lust and he died from this condition then he will be born in the shape of pig there. If one who will die in the attribute of anger, then he will born in

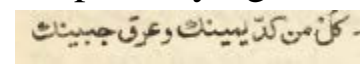
the shape of leopard.” After that, he took cold sigh and he was silent for some time and then he said “ It is difficult work that the mankind will look present condition and will not see its end.” Then he recited this verse . Then he was given his statement of  (inner light) and he said that “ Persons asked questions with the last prophet




 what is the sign of the expansion of the heart?. And he said that “One should keep himself free from the caravan of pride and he should have an inclination toward the house of the heaven and ready to die before coming of the death.”

The 23rd episode

The felicity of the kissing of the feet of the Sheikh available to me. The Sheikh Sahib started the story of Hadrat Jalaluddin Tabrazi and at that time I was reached there. He told “ It was practically of Sheikh Jalaluddin that he was used to sleep after performing Ishraq (mid morning) prayer. And for it there are two reasons in it that in the saying of the prophet it is mentioned that one who sleep after Isharaq prayer then for him there will be indigence and poverty. There will be no amount and money available to him. Khaja Sahib used to sleep for this intention only that there should be not have nothing of the world live with him. The second reason is that after Eisha (night prayer) Sheikh Jalaluddin Tabrazi used to engage in meditation and he did not sleep during the whole night. So one who will wake up throughout the night and for him there will be overcome of sleep at the time of mid-morning.”

Then he said “ In Darwesh person there are two kinds of abuses are there that such and such person is Muqalid or such and such person is Harb and Muqalid is called such person, one who will not act anything and also not act upon mystical exercise but who will make his shape as Darwesh person and who will ask with the mankind. And Harb is such persons who did not ask, but who wear saintly dress and with the cap of responsibility and who used to visit kings and rich persons and there they do not ask, by mouths but they pretend themselves as Darwesh persons and desire there to give something to them. So such persons are called Harb and which is actually being sold of the religion. Which is as per saying of the prophet of Allah is as follows. 



Then he said that “ There is one  which belongs to common persons and other which belongs to special persons. The  of a common person that is in need of anything he should go to the bazaar and do the hard work and effort there. And  of the special persons is that when there is a need, then he should close his door and sit in the corner in the direction of Qibla (in the direction in which Muslims turn in prayer) and stretched his hands in praying to Allah even if there is need of recovery of the illness.”

After this he told this story that “ The name of Abu Saeed was names of three persons as follows.”

1. Abu Saeed Abul Khair.
2. Abu Saeed Tabrazi who was the spiritual master of Sheikh Jalauddin Tabrazi.
3. Abu Saeed Aqatah

Abu Saeed Abul Khair lived in village Mahina. And Abu Saeed Tabrazi lived in Tabraz village and Abu Saeed Aqatah lived in Baghdad and he was Aqatah because for blame his hand was cut. The story of blame of cutting of his hand is that in his beginning condition he was not famous as Aqatah and once there was starvation continuously in his house. His wife due to taunt she told him that “She did not know about abstinence and piety of him and which is not equal before her as cowrie so go to the bazaar and bring something for the food of the family members.” He was asked by somebody and got something there. At that time somebody cuts pocket of some person and that person caught him and told that he cut his pocket. At last Sheikh was taken before the ruler in this complaint and the ruler was given orders to cut his hand. The executer cuts his hand. He was told soldiers on foot that “As the order was implemented so to hand over the cut hand to him and due to their favour which is not used by them.” He was coming back to his house with his cut hand. He put it before him and began weeping and he censure his soul that who by leaving treasure of Allah and who stretched his hand toward unrelated person. So for this reason there will be punished in this matter. You have stretched your hand towards treasure of the unrelated person leaving the treasure of the friendliest and you have not demanded your need from Allah and you desire it from the unrelated person. So for this blame your hand was cut. And then again, he said to his heart “Oh heart you have seen what was happening to the hand.? If you also leave the treasure of Allah and desire from the treasure of the unrelated person then you will also face such punishment in this matter.” And after this Sheikh Aqatah did not ask with any person.

After this Khaja Sahib told that “Sufi persons told that the Sufi is one such person who is rich from the side of Allah. Because he will

not desire anything from the world. So he will demand from the side of Allah. So for this reason he will become rich.” Then he said that “ There are three status of questionable. First is that whatever there is required, which should be demanded from Allah. Second is that he should surrender all he needs to Allah. Do not take care whether for demand or no demand of the anything. The third position which is more important of the two positions is that he should not demand for his nearness to Allah and he should busy in the engagement of worship as per the saying of the last prophet that “ When My slave will be engaged in the worship instead of supplication and by leaving supplication he will be busy in the worship, then I will give better and more than other questioners.” Then he said “ Refused to acknowledge from this.” Then one friend asked “Whether the position of willingness is better than the position of entrusting.” He is told “In entrusting which is controlled and act of the slave. But in willing there is difference of learned person in this matter.” Hadrat Haris told that “ Willingness is cause of comfort, of the heart under order of the flux.” Hadrat Zmasri told that “ Comfort of the heart is as per the fate.” From Rabia of Basra somebody asked her about willingness. She said “ One who will happy with grace so he will be also happy with grief.” It means in both conditions of happiness and grief he should be in agreeable condition. Then he said that “ There is the first position of Baqar and after it is patience and after all there is a position of willingness. And willingness is having a higher position than all other positions.” Then he explained all of these terms and he told “ The meaning of Baqar is that if there will be problems and difficulties of time to any person then his soul told him to leave this place and go to some other place so that these problems will be over there. So that you will be free from danger of the soul. If this danger and prevention will become his habit, then it will be called

patience. After this third position is Tafwiz (entrusting) it means to entrust and surrender all your works to Allah whether there will be difficulties and graces or whether to go to heaven or hell. The fourth is a position of willingness and which belongs to the companions of the holy prophet of Allah so they were called as RadiAllahu`Anhu/^ Anha/^ Anhum/^ Anhum (عنه الله رضي). May Allah be pleased with him/her/them. It is such place of them, which is equal and same that in an iron collar of difficulties and problems and in the condition of recovery of graces.'

He said "In the book 'Kashaf' it was written at the time of sorrow and grief, it is not possible there will be no affliction and grief and in the condition of recovery of graces it is not possible there about the comfort of the happiness. So how it is a prohibition and prevention in this matter.?" He told "Its reply is that at the time of receiving of wages of hard work there will be happy and which is an indication of danger by stages in which he will not be involved. But while keeping it in the heart the happiness in which he is involved. Suppose in any person's heart there is thought of sin came there, so in that condition he prevented it, by the power of the faith and it itself is faith." In this chapter he said that "It is due to the purity of faith." So Hadrat Ayesha Siddiqah was told by the prophet that "Those dangers which come into her heart from which it is better for her burning herself and becoming coals than its revelation." The prophet was asked "Whether she defends it." And she said "Yes, she did." He said "This is pure faith." Then he was mentioned second example that "Due to success in the battle of Bader the prophet was happy and as he was in sorrow condition due to defeat in the battle of Ahud and the companions of the prophet were in the condition of grief and sorrow. All these were the conditions of danger and which were defended by the purity of the faith and which

will be out from the place of confidence. And if this danger is firm and constant then and in nearness want to act, then there will be answered in this matter. And on this there is a turn of the persons of engrossment. They in their condition of engrossment and engagement in observation of the presence. In other conditions, there will be carelessness of them. But the people whom are engaged in command work and in spite of the condition of engrossment and engagement of the truth, then they will engage in the command work of the mankind. For engagement, there will be no disturbance of command works and also command work, this engagement will not cause hindrance. This is the status of the prophets of Allah. When the man in spite of hindrance and then he will say goodbye to human relations. So in this way there will be result of surprise and hard work is there in this matter. If there will be no surprise and hard work, then there will no reward.” Then Khaja Sahib told the saying of the prophet who said to Hadrat Ayesha Siddiqua that

انما اجرک على قدر تعبک ونصیبک

“ There will be a reward as much as per exertion and as well as your fate.” Then he said “ The worship of angels is instinctive and natural and for them there are no obstacles and separation from the relations. But the man in spite of obstacles and human relation he will disconnect himself and he will engage in the worship and commands of Allah. So for this reason his status is more than angles.”

Then he said “ Among philosophers Aristo and Plato there were difference in them about dangers of the divine way. One of them said “Mystic initiate will not reach to the position of perfection unless there will no reach of the danger upon him.” And another said “ It is not possible that there will be no danger is there and for his argument he was mentioned this law for the problem that حَسَنَاتُ الْبَرِّ سَيِّئَاتُ الْمُتَّقِينَ it means good deeds of the holy persons are as evils for the trusted persons. So

good deeds will be as an evil for them, then there will be dangerous for them on the preferable way. And he mentioned this saying of the prophet of Allah that, “ Without a doubt, there will made hell and paradise on his heart.” In the meaning of danger he told this story that “ Sheikh Abu Saeed Abul Khair had one daughter who was very pious and very beautiful girl. Suddenly there came one old person in his house as the guest there and who asked her to bring water at the time of eating food there and Sheikh’s daughter was given water to him. At that time there danger, came into his mind that who will be such pious bachelor person who will marry his daughter. After happening of this danger in his mind it was well known in the city that Sheikh Abu Saeed will marry his own daughter and that danger was caused upon him for his name and fame.”

The 24th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. The discussion about the love of wealth and status was started. He was told “ Unless there is love of the unrelated is there in the heart so for this reason there will be no smell come from another side and for this he was told the saying of the last prophet of Allah **أخروما يخرج عن رؤس الصديقين حب الدنيا** and its meaning and interpretation is that the last thing which kept away from the head of the true person is the love of the wealth and status and love of the status and dignity of the soul is worse in all sins and which will not gather with the truth.” He said “It should be know what is thing of status?. The status is derived from the dignity it means one who got nearness of Allah then he will get dignity. So in this way the nearness is the cause of the dignity of Allah. So when there will be available nearer

then how it will be there remain any thing in the heart of any person other than Allah.?”

Then for suitability of love of Allah then he said that “ When Allah will keep anybody as his friend then Allah will say to angel Gabriel that “He was kept such and such person as his friend so he should also keep him as his friend.” So Gabriel also keeps him as his friend and he call and say “ Oh angels of the sky, Allah kept such and person as his friend so you all also keep him as your friend.” So in this way the angels of the 7th sky will keep him as his friend. And so in this way angels of one sky will call other angels beneath of their sky in this matter. And till such that its acceptance is kept in the hearts of the people of the earth. “

He said one tradition “ That person’s friendship will be thrown into the river one who drink its water and one who will keep him as his friend. Then he said again that “The love of the wealth and status is a very sweet thing. ”

The 25th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. One learned came there and he told him that “Such and such royal officer was conveyed salam to him. He was asked his condition. That person told him that some amount is due by him so he was imprisoned and he was beaten there.” He said “It is the result of the work of the world, especially in these days. Especially on this previous days the persons who were engaged in the works of the world were used to pay much attention in the works of the Allah comparing to engage in the

works of the world. As such, that in the dress of the world they have dealings of the Hadrat Shibli and Hadrat Junaid.” And he said this matter again. Related with he told this story that “Sultan Alauddin Jahansuz was Mughal King. When he was attacked Ghazni then at that time he has very much military force with him. Here military officer is called Mir Hazra and there it is called Miran Luk. After conquering Ghazni, he left from there while appointing his brother as ruler of Ghazni and he was returned back to his native place. The people of Ghazni due to fear and were scattered and were fleeing from there and came there after leaving of Sultan from Ghazni and were taking their sheep and horses and their group of citizens was more. There was less army with the brother of the Sultan. And he thought that as his rule was established there so there is no need of adding in the army. When the citizens found that there is less army with Sultan so they revolted against him and killed him in Ghazni. When the Sultan knows about the revolt and killing of his brother, then he was sworn that he will kill all persons in Ghazni and will not leave anybody there. In his anger he was attacked Ghazni again and he was started general killing there and killed all citizens there and burnt down the city due to his anger also he was given orders to take out corpses from graves and hurt all of them. For this reason he was becoming well known as Sultan Alauddin Jahan Suz. Then he was given orders to give green grass in the standing fields to the horses. The military personnel were given very much green grass from the fields of the agriculture of the Muslim population in Ghazni to the horses. But one Turk soldier who was holding the rein of his horse was fed dry grass there. One Mughal asked him “Why he is not feeding the horse green grass in the fields. He is a strange Turk so Turks are called unwise. We have attacked here due to hardship and difficulties by giving troubles to our horses. So you also feed your horse green grass so that

your horse will become fresh and fine.” The Turk was silent upon hearing this. The second time, Mughal asked him “Why he did not feed green grass to his horse?. And why he is giving his horse dry grass there.?” Upon this also the Turk did not say anything in this matter. The third time he told him that “ Whether you are born like Shibli and Junaid and not allowing feed on the green grass of Muslims for his horse to become him well and healthy?.” This matter was not liked by Turk so he told him “ Oh infidel you are saying myself Junaid and Shibli and I am not eligible to get such position and status. But if men of Allah will say move to the fort then it will move.” Still, this matter was not finished, then by sign of the finger of the Turk, the fort began moving. The Turk upon seeing this he said “Oh fort stops and I have told this matter so to stop.” Then the fort was stopped. Upon seeing this Mughal was surprised in this matter and he was falling at the foot of the Turk and was become Muslim.

When Khaja Sahib was finishing this story, then one Sufi and our spiritual brothers came there and upon sitting there he was began complaining about the time. Upon hearing this Sheikh Sahib told “Due to the manners which there are inside of the personality of Allah so He has been extremely courteous since beginnings.”

That Sufi person began this story that “ Once one disciple of the caliph of Sheikh Fariduddin came to see in the service of the Sultan of Auliya and he told his story that “Oh, Sheikh you have one blind daughter with you and I have with me five blind daughters with me.” Then Sheikh asked him “What do you want and what I should do in this matter.? “At that time Zafar Khan was coming in the service of the Sheikh and Sheikh was recommended him and he said that “ House and food is available there. You tell him to go to our place and live there and he will do all kinds of his service there.” The Sheikh told him “To

go with him and live with him there” and he began living there in comfortable condition. When Sheikh heard this story, then he said that “ Oh dear friend, at that time there were many devotees were there. During this period our and your time to whom we can say.? But anyhow, we should pass our livelihood.” That Darwesh told him that “ I have understood that there should be, patience is required and making complaints is not good. But in place of my Sheikh you are the proper person for me so it is good that I can explain the pain of my heart to you that “ There is one son of the slave and who is engaged in the labour work and to whom he used to give 2/3 and 1/3 he will spend for you.”

Then Khaja Sahib began a discussion about chapter of patience and justification of care and with related this he was told this story that “Hadrat Fakeruddin Mazdari who was a disciple of the Sultan of Auliya and who used to work of the copyist and engage in the writing of the books, after writing of the books he will show the books to persons and will ask the persons “ How much amount of the copying work of the book is deserving.?” Then persons tell him that “ Each part of the book is for six Chitals towards its labour charges.” But he will tell them that” He will take only four Chitals per part and he will not accept more than this.” If somebody will pay him 12 Chitals then he will not accept. When he was becoming older then and he was stopped copying work so Qazi Hameeduddin who was businessman was submitted petition in the service of Sultan Alauddin that in this city, there is great learned and pious person is there and who is spending his whole life in the copying work and now due to old age he could not write books so he is facing difficulties in his livelihood. It is reasonable for sanction of the daily allowance for him from the public exchequer which is good for and felicitous for the life and wealth of the Sultan. The Sultan has sanctioned one Tinka as a daily allowance for him, but he did not accept

this amount and Sultan due to helplessness told that to give him as per his wish and desire. Upon this the friends have tried and did endeavour in this matter and sanctioned prescribed daily allowance of four Chitals. After saying this there were came tearing in the eyes of the Khaja Sahib and he said “How such was his perfect trust that he had with him and he was also perfect Turk and he told the following story.”

“When Sheikh Fariduddin was visited Delhi to visit the mausoleum of Hadrat Sheikh Bakhtiar Kaki and at that time Sheikh Baderuddin Ghaznavi was his caliph there so he went to meet him. And asked him at the time of his death, whether Sheikh of time had made any advice. He told him that “He made testament that his special prayer mat should be given to Masood. The name of Hadrat Fariduddin was Masood. The second testament was that if he want then he can marry his wife and it is his pleasure.” Upon hearing this Sheikh Fariduddin told that “He could not act upon the second testament.” After that he was given holy prayer mat to him. So there was crowd upon him due to coming and going of the people in large number so for this reason there was a disturbance in his daily schedule. So the Sheikh told that “He did not engage well here”. And without informing he left from Delhi and he was reached with Hansi city. Also, he did not stay there as Hansi is a big city and there was very much crowd of the people was there. So he left from there. In the village he used to visit where he will not stay there due to the crowd of the people who come to visit him. He used to say that “He did like to stay in such village in which he will not find any of his devotee there. So that he can be free from disturbance and he can engage there.” Till such that he was arrived in Ajodhan. And the people of this place he was found hard hearted and rude and they were not having devotion toward Fakirs. Hadrat Sheikh told that “This place is suitable for his stay.” So he settled down there. Nobody did not pay any

attention towards his condition there. There was a jungle of Karil (a kind of thorny Strub) out of the city. The Sheikh was used to engage there in a satisfactory manner. Mostly he was used to be engaged in mediation in the Jama (principal) mosque and where he found full satisfaction there. Some of his sons were born there. Some time nurse will come to see him and will say “ Son was born to him and there is starvation. There is starvation of three days for such and such wife.” He had three wives. The Sheikh used to say that “ I treat her saying like wind, which is entered in one ear and left from another ear.” There was such engagement of the Sheikh with Allah as such that matters of poverty and hunger which will not pass in his heart. At last Allah has opened the door of graces upon him and the world was attentive towards him.

The 26th episode

The felicity of the kissing of the feet of the Sheikh available to me. He told that “ It is very important thing that the love of the world is called unclean, so its love should not be there in the heart. Whatever there comes to anybody then he should give in the way of Allah.” Then he told this story that “Sultan Qazal was Mughal and this Qazal is different from which is discussed previously. He has one supervisor of his kitchen and who was a generous person and whatever there will be available he used to give to needy persons. He even used to give money to poor persons by taking the amount of loan and he did not hesitate to spend royal amount in the charity. Its result was that at the time of accounting it was found that from royal kitchen Dinars of 1,24,000 were distributed among poor and needy persons. Then he said “When there will be a such huge expenditure of the royal kitchen, then think about what will be

expenditure of the factories there.” It is rule during that time if there will be a misappropriation charge against any person then in that case that person will not be beaten and he will send to the prison and he will be sent to the judge (Qazi). The Qazi will check accounting as per Islamic Law and if there will be amount will be balanced and due from that person then he will be sent to imprison there till recovery of that amount from him. When the supervisor was imprisoned there after checking of the accounting then at that time there were more than 60 persons in the prison. The kitchen supervisor has called his son in the prison and asked him to bring ink bottle and paper there and on the paper he was written secretly the names of all persons against them and what there was a royal loan amount balance was due and he was mentioned balance amount due against their names and the total amount was 32,000 Tinkas. He called his son there and he told him secretly to go house sell following things.

1. Golden quilted coat
2. Sila (a kind of silk turban)
3. Mandil (a kind of brocade turban)
4. Pashmina (a kind of costly woolen cloth)
5. Jewelry

And whatever is there in the house and make estimates of all things and sells and bring its amount of price there. The boy could know in this matter that he wants to give amount due against him and be released from the prison. The boy was sold all things and brought amount to the prison and given to his father. When the supervisor was counted amount which find out 32,000 Tinkas then he was turned over his hands on his breads and face and thanked Allah. The boy was surprised to hear that there was a demand of amount of 132,000 Tinkas from his father and why he is happy to see that the total amount is 32,000 Tinkas and

saying thanks of Allah and when he will be free from there for huge due amount. Then the supervisor has tied knots of the cash while tearing cloth on the upper side. He was counted different amount for every prison and kept a number of package and tied a knot for it as per the amount of his loan. As those prisoners were not able to pay their amount due by them and get released from there. The supervisor was given every packing of amount to every prisoner and told them to give their share amount in the prison office and free from the prison. In this way he was freed all persons from the prison. When Sultan Qazal was heard this story of his supervisor of the kitchen, then he was done justice in this matter and said “ Such person will be not a guilty of embezzlement. There is no doubt he was given an amount of 132,000 to poor and needy persons. In reality the reward of this charity will be belonged to him and I have forgiven him. So tell him to go house happily.” After this Khaja Sahib was recited one verse of the Quran and its translation and interpretation is as follows.

“ It means they prefer the unrelated upon their lives, even though they are in the condition of need for themselves.”

The 27th episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. Khaja Sahib said to the person who have asked question about the following saying of the prophet. That “ If the world will become reservoir of the blood, then the Mulsim will not eat except legal.” In the reply of the above saying of the prophet, Khaja Sahib told another saying of the prophet that “ In the condition of starvation one can eat

and also in the condition of dilemma for him it will become unclean as legal.” This is the explanation of the learned persons. But the people of mysticism have given its two meanings. One can be mentioned and another is cannot good for mentioning it. So it’s good to explainable is that if all world will become reservoir of the blood, then the Momin (believer) will get his food from the remembrance of Allah. Upon this Khaja Sahib recited this verse **تَلَيْتُ عَلَيْهِمْ آيَاتَهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ ذِكْرِهِمْ يَتَوَكَّلُونَ •** **انما** is word of reckoning. In the phrase the Momin (believer) is the opposite of the infidel and here **زيادت ايمان** means the increase of the piety. And **وعلى سبيلهم** is the object and which having priority and demanding reckoning and here **يتوكلون** is mentioned in the meaning of **يتفكرون**. Upon hearing this, one learned person objected in this matter and he said that “As per this explanation one who eat without starvation, then he has been no more Momin.” He said “In the saying of the prophet it is stated that the food of the prophet of Allah was due to the remembrance of Allah and due to the nearness in the court of Allah.”

Then after that he was mentioned story of “Sheikh Eqal Maghrabi who did not eat food for a period of seven years and he was in meditation in holy Kaba in Makkah. But at that time of prayer, he will come back in conscious and stood and prayer then again he will start meditating. Upon this one learned person asked him “Whether his remembrance of Allah was whether by tongue or by his heart.?” He told “Remembrance of through tongue will increase starvation and thirstiness, and the organs body will come into action and due to their actions there will be increase of hunger, but when remembrance will reach into the heart, then there will be no desire of the food at that time.” The saying of Khaja Sahib was realized by the persons as difficult that

the person was living for a period of seven years without eating food and drinking water. Khaja Sahib told them that “ He will show them one example in the world of manifestation. In this city, there was one person named Rasheed Pandit was there may Allah grant His mercy upon him. It is the custom of the merchants that they kept shops away from their houses. His daughter will come and say to him “ Oh father, skin of beef stew is ready, come and eat.” He used to say her daughter being patient and then he will engage in his accounting work of the shop. After some time she will come again there and she will say “Father, day time meal has become ready and will become bad so come have eaten.” He will say to her be silent some accounting work is left till such that afternoon time will be finished and she will come again and will say to him that “ Prayer of the afternoon was finished but you still did not eat.” Then he will say “Now today he did not still eating by this time.” She will say where he eats and she came to call him a few times and she tried but you did not eat.” In short, he will be engaged in the accounting such he did not know that whether he was eaten or not.? “ Then he said that “ In the condition of love, it will be happen such thing. When there will be lover’s heart will be related towards the love of the beloved then in such condition, there will be the situation that he could not able to remember the food and sleep. When there will such condition in the world of manifestation, then in the world of innermost its dealing will be more effective and stand best on its way. One who engages in the observation of the world of invisible, then such person how will be eating, drinking and sleeping.?”

Upon this one student told that “He was seen one saying of the prophet of Allah that in which it is mentioned perfection of the women against of the perfection of the men. So what is that perfection.”? Khaja Sahib in his discussion explained “ The meaning of the perfection, and

limit of the perfection.” He said “It is meant that from limit he is returning towards the guidance and its explanation is that in the guidance the persons are not answerable for his crime and he will also in its limit and he will be hard worker and perfect person.” He said “Many men have reached at the place of perfection, but from among the women, two women were reached to status of perfection which are related of their time and one among them is the Maryam daughter of Imran and the other Asia wife of Pharoah and when there were difficulties reached for them but they were patient and they got the position of the perfection. But the holy wives of the last prophet of Allah were more perfect than all of them. So there was specialization of time was kept there.” Then he said “ This tradition is available in the book ‘Masharif Anwar’. Then he said that “ The perfection of prophet is less than messengers of the Allah and perfection the holy persons is less than the prophets”. And then he said “ There will be difference of holy persons that such and such person holy person is perfect in the knowledge and that such and such holy person is perfect in mysticism. From this it does mean that others do not have perfection than they. But its meaning is that such and such person is well and famous in such special quality. Like that Hadrat Abu Baker Siddiq was becoming famous in the quality of the truth and Hadrat Umar bin Qattab in the justice. And in Hadrat Usman bin Affan in shyness and Hadrat Ali bin Talib in the bravery. Then it does not mean that there was no truth, justice, shyness and bravery in the other companions of the last prophet of Allah and like that Hatim who becoming famous and well known in generosity than it is does not mean that there is no generosity among other persons but Hatem was becoming famous and well known.”

The 28th episode

The felicity of the kissing of the feet of the Sheikh available to me. One Syed (descendent of the holy prophet) person who came in the service of the Sheikh to pledge at his hand. He was asked his name and he told Sharaf. Then he asked him "What does the work." There was a delay in the reply by that person. I told him "He is supervisor of the gold market and he is pious person. His mother is a worshiper and his house is clean. He has mostly meeting with Darwesh persons." After that he was asked to bring cap for him. He stretched his hand for taking pledging from him and was taken agreement from him and asked him to pray for two rakats of supererogatory prayer. And upon the prayer he was coming inside and was sitting there. He instructed him that "He should follow the prophet in every order which is good for him as he is among the sons of the holy prophet. The following of the prophet is required in two things, that whatever the prophet told he should act upon it and whatever the prophet has prohibited then he should avoid it. In the dealings of the sales and purchase he never brings false matter on his tongue. For example, if he will see that one buyer is ready to purchase things then he should not tell him that he was purchased that thing in six Darhams and he will sell him for seven Darhams. In this dealing there will be never profit at all but there will be a loss to him and the goods will be there. Yes, if he will say he will sell for five Darhams and for one Darham then there will be felicitated in this matter and in his stock of goods there will be such increase that he will not able to know from where the goods have been increased."

Then he told this story that "Imam Ghazali wrote this narration of one pious merchant that who was in Baghdad. He was called Mohammed Mukandar and who was a business of the cloth store there. During the winter season he used to sell dresses. When he will leave the

shop then he will place his slave there and will ask him and give warning him that he should sell this dress for two Dinars and other dress for three Dinars and he should not do less or more in the price. One day one Bedouin was visiting his shop and he was asked with the slave such and such dress how much its price.? The price of that dress was two Dinars, but the slave told him for three Dinars. The Bedouin thought its price is less so he was purchased for three Dinars and left the shop. On the way he was met Mohammed Mukandar and who was recognized dress of his shop and asked him, “Oh Sheikh how much you purchased this dress?.” He told him “Three dinars.” So Mohammed Mukander told him that “Such type of dress is being sold at the price of two Dinars and not more than this and shop keeper was taken from you one Dinar more. So return back and return the dress.” But he did not inform him that shop belongs to him. The Bedouins are having tender natured persons. So he thought he was liked this dress and want to return the dress by saying its price is cheap so that he himself want to purchase it. So he was becoming angry and told him, “Oh Sheikh the cost of this dress is 12 Dinars in our country and you by fraud wanting to return back this dress so that you can purchase it.” When Mohammed Mukander was doubt in this matter so he is angry, then he told him that “Oh Sheikh do not angry in this matter and this dress belongs to his shop and he was told his slave to sell this kind of dress for two Dinars but he was sold you for three Dinars. So accompany with me so that I will give you back one Dinar or another good dress of three Dinars.” Upon hearing the Bedouins was coming to the shop along with him and Hadrat Mohammed Mukandar was asked the slave to return back one Dinar to him. Upon return back from that shop the Bedouin asked who is shop keeper of this shop and seems very trustworthy and honest person. The persons told him he was called Mohammed Mukander. The Bedouin


told him with amazement that “Is he Mohammed Mukandar, we in our country in case of hard calamities make his name as intercessor and due to the blessing of his name each and every difficulty will be becoming simplicity. We know that Mohammed Mukander will be a great Sheikh of his time and who will be residing in the shrine building and it was not known that he belongs to the category of the business persons.” The aim of this story is that to show his truth and honesty in this matter.

The 29th episode

The felicity of the kissing of the feet of the Sheikh available to me. There was condition of absorption was prevailed upon Khaja Sahib and his health condition was not good. He was resting on the ground with the help of hand like a pillow. Due to overpowering of condition one turn of the turban was opened. He was in the condition of unconsciousness. Then he said slowly with his tongue one Arabic phrase and its meaning and interpretation is as follows.

“ My heart is broken due to the lesson of the graveyard.” Then he was becoming silent. Then he moved his head three times. Then he started a discussion that “ Ain Qaza Hamadani wrote and in which he has mentioned the first prevention is as per Islamic law and another anticipation is sensual. It is mentioned in it that the person wants to break avoidance of Islamic law as well as breaking prevention of sensual. And the breaking avoidance of Islamic law are women and sons and breaking prevention of sensual are lust and pleasure. If in the heart there is love of Allah is there, then in that person’s look what is

value of women and sons will be unrelated there and then there will be no value and what is mother and sisters to him.”

Then he recited one couplet of Moulana Rome, which is as follows.  Then he told this story that “Hadrat Usman Khairabadi who was become Majzub in his younger age. In such condition of absorption he used to go to the school at the age of 11 years. Once some Turkish servants were with him. His father, who was a man of reliable and wealthy person. At that time Usman was wearing gown of the merchants and wearing Egyptian turban and he was going on the travelling. During the journey he was seen one donkey who was standing in the way and his back was injured. The crows were pinching his flesh and skin. And he was in such helpless condition that even he cannot move his head to fly them away from there. Upon seeing him in the condition of helplessness and he was standing there and he was regretted on his condition and due to his kindness he was putting his gown on him and taken out his turban and tied the gown with turban so that it may not fall from the backside of the donkey. He told the slaves to tight it firmly so that it may not open. His kindness toward the donkey was accepted in the court of the magnificence of Allah. And there was passion of Allah and he was getting favour of Allah and he was becoming Majzub. He used to go to the bazaar without covering his body and only wearing pyjama and he do does not know where he is going. And such that he was reaching for the door of the house Hadrat Maz Razi and he was sitting at the slit of the door and at that time also there were many of the disciples were sitting there. He was said salam to him with great respect and he was sitting in his service there. The Sheikh was busy in the speech of the mysticism there. When he was seen the boy’s head in the naked condition and behind him Turkeys slaves were making noises so for this reason due to his light of the

knowledge he was able to know that this boy there was reached him divine passion and for every hour there is an increase of the love of Allah. The Turkey slaves ran from there to his house and was informed his father about the madness of his son. So, his father came there by running and he was seen with his eyes that his son was there with the nearness of Sheikh Maz Razi and who was putting his head on the silt of the door of the Sheikh of time. The father in sad condition was on the foot side of the meeting place. The Sheikh asked him “Is this his boy.?” He said “Yes.” He told him that “He was able to reach him in the nearness of Allah and he was now becoming a perfect Majzub person.” Due to this speech there was condition of absorption was prevailed upon Sheikh Sahib so he began silent for some time and weeping for some time. Then Sheikh asked him “Whether there is the mother of this boy.” His father told him that “Yes, there is his mother and sister and all are there and all are in the condition of upset and worried and they are making loud and cry in this matter.” Then Sheikh told the boy “Oh boy if you want to prevail this condition of knowledge always with you then go to the house and live in the service of the parents there.” He was accepting the Sheikhs’ order and went to his house along with his father. And where he told his father “Oh my kind father, you have your own way and I am having my own way with me. His father was a merchant and who belongs to the world and told him that “If you want your work from him, then it will be not be never possible by him. From him there will be available only such comfort that you just see him and so other than this there will be no benefit at all. Show me any place in the house where he should be busy there.” His father told him that “Oh my pious son till today, you are my son and am your father and this is your mother and this is your sister. Now you are our owners and authorized person. We all are your slaves men and slave girls. This house and all

this wealth and slaves belong to you. Which slave will not wish and desire in his heart, the thing which was granted by Allah to you. Where ever you want, you can live there.” Then he was given him separate room for him and in which he used to engage in the worship of Allah while closing the doors of the room. At the time of prayer call upon hearing this he opened the door and used to go to mosque and pray congregation there and come back to the house and again engage in worship in the room. Till such that at the age of 20 he was becoming perfect learned person.”

Then Moulana Kamaluddin Sama told that “ Whether the status of selection is this which is mentioned in the following saying of the prophet.” **تم اجتناباً ربّه** and then he was reciting another saying of the prophet **اذا احب الله عبداً اصطفاه ثم اذا احبه الحب البالغ اجتياه** and he said that “ One who collect the followers and who will keep away thorns and trash and he will collect only the flowers and collection of the flowers is called selection so there will come to his passion of Allah there, and his humiliation of character will be kept away from him and that person will become **مخلص** sincere. “ He said sincere person is better than person of salvation. “Then he said person of sincere **مخلص** is (Majzub Matadarik Basaluk) **مجهزوب متدارك بسلوک** and person of salvation is **مخلص** (Salik Matdarik Ba-Jazba) **سالک متدارک بجذب** and if there will be power of passion, of Allah, then whatever work which is done by him with the power of passion and in which there will be no participation of the soul and the Satan.” Upon this he was reciting this verse of the Quran.

قال فجزتكم لا غويتهم اجمعين ؕ الاعدادك منهم المخلصين ؕ

And when Salik Matadarik Bajazaba (**سالک متدارک بجذب**) act, then Satan and soul pull will put him down in the mud of the sins for 100 times.

But he will act the same in the mysticism so, then he will get back the passion and then he will satisfy with the Satan and soul.” Then Gahzi Adam was questioned that “ In this case **مجنوب متدارک بسلوک** (Majzub Matadarik Ba-Saluk) is better than **سالک متدارک بجذب** (Salik Matadarik Ba-Jazba).”

The Sheikh told that “ This was said by different learned persons. The Sheikh said that Salik Matadarik Ba-Saluk (**سالک متدارک بجذب**) is more better. And other learned persons said Salik Matadarik Ba-Jazba (**سالک متدارک بجذب**) is better than the other. Every category of learning person will bring his own argument in this matter. Those who say that Salik Matadarik Jazba (**سالک متدارک بجذب**) is better and they have a good argument with them and they say in his acts, he will engage in the work hard and also face hardships and difficulties. Every time the Satan and soul will drag him in the sins, but he will come out from this become repented and will become worshippers. And the following saying of the prophet also indicate in this matter. **انما اجرک علی قدر تعصک ونصاک** . And its translation and interpretation is that “As per fate and as per sufferings there will be its reward.” As he was suffering very much problems and difficulties so he is very superior. So for this reason he is better than another. Majzub Matadarik Jazaba (**سالک متدارک بجذب**) will get passion and he will find in his hand, this weapon so whatever he will do with the power of passion and Satan will run away from him. Like a lover who will be on the staircase of the beloved and he will get nearness and reach in an upper storey room. If his parents and relatives prohibit and tell him this work is not good but he will ignore their advice in this matter. In the same way one who will get love and affection, then how one will hear Satan. And both of them do not have control over him.”

The 30th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib told this story about courage that “There was one holy person who vow in the night that whatever Fatuh (invisible aid) which he will be available to him tomorrow and he will give such offerings to such Darwesh who will meet him first. By chance on the next day morning the caliph sent him 1000 Dinars to him from by invisible source. Then he was taken the amount and left from his house and he was seen that one poor person was there in a barber’s shop and the barber was cutting his hairs there and he was thinking in mind where the amount of charges of barber he will pay him there.” That holy person came there at that time and as per offering of his last night he was given 1000 Dinars to that poor person and that person without seeing that amount he was given amount to the barber. Then, pious person thought that poor person did not know about the amount is 1000 Dinars so he will not give all this amount to the barber. So he told him “My dear person in that packet there are 1000 Dinars are there.” Upon hearing this Fakir told him that “Whether you have forgotten offering of the last night?, and remember what was his promise in this matter?.” On the other side when barber saw that he is giving him 1000 Dinars so he told that Fakir that “When I was beginning work of your cutting of hairs then he was able to know that your courageous Fakir so you will not give him anything so offering of the other world, I have done your work for the sake of Allah. Now I do not make false my reward of the other world by taking this 1000 Dinars from you. So you can give this amount to anybody.” In short, those 1000 Dinars were not taken either by the Fakir or by the barber. Both have done as per by high courage in

this matter.” Then he recited this verse of the Quran and its translation and interpretation is as follows.

“All treasures of the world have been shown to the last prophet of Allah without reckoning on the last day of the judgment. But he was not seen it by part of his eye. And not shown any interest towards them.” Then he recited one saying of the prophet as follows.

واللهي نفس محمد بيده لو سألت ربي ان يعزى معي جبال الدنيا ذهباً لجرها
حيث شئتها ولكن اثيرت جوعها على شعبها وفقرها على غنائها وحزنها على

نرحها

Then he recited one Persian verse as follows and its translation

شعر
کوه زرین رود گوهر ناک چیست پیش وجه الله ذکر خاک چیست

and interpretation is given as follows. “That if there will be a mountain of gold and there will be jewels, but its value and worth will be nothing when if there will be comparable with the remembrance of Allah and against it is equal of the earth.”

The 31st episode

The felicity of the kissing of the feet of the Sheikh available to me. There was one new person who came there and who want the prays and help for his desires and wishes. Khaja Sahib recited verse Fateha and prayed for him. Then he said “ There is comfort in the house of Fakir. In the house of the person in the world, there will be no comfort and peace available there except grief and sorrow. Yes, there will be difference that with Fakir and there will no grief and sorrow of the world, but there will be grief and sorrow of the demand of the truth. In

connection of this grief and sorrow there is all kinds of happiness and pleasure is there. In this chapter what good is said in this couplet and its translation and interpretation is as follows.”

“ The grove of the Fakir and its winds are better than paradise and garden and without a friend it is worthless the position and status of the wealth and richness.”

He said “One who will see Hadrat Hasan of Basra, then he will think him that just now any of his dear son or his kind mother was died due to his style of living with grief and sorrow.” Then he said one tradition of the prophet of Allah and its translation and interpretation is as follows. “That there were many of grief and thinking which were faced by the prophet of Allah.”

Then he told this story that “ To Sultan Bu Saeed, there was came once, such condition that he used to strike his head with the walls of the palace and he was weeping and making loud and cry and he was saying that what mistake which was done by him that he was made worst person. One of his courtiers who was also his relative and confident came before him and upon seeing his condition he told him “ Oh king, Allah was remembered you in a third category in his holy book.” The translation and interpretation of the verse of the Quran is that “Obedience of the Allah and his messenger and orders of the ruler.” And then he said the prophet of Allah said, “ One who is obedience of the ruler is obedience to me and one who is obedient to me like obedient of Allah.” How you will say that you have been told that at worst. Sultan to tell him that “ Upon this claim you listen my final argument that my example is like that merchant and who is having many slaves with him. And who by his look of favour and giving his respect to any slave and make him rich among others and give order others to obey him and his

obedient person is my obedient person and whoever may be disobedient then he will be angry with him and give him punishment. Then that slave to whom respect and honour was given and if who will meet with enemies of his patron king and do favour and follow them and whatever enemies of his master will say then he will do such things. If such slave will do the same things, then whether he will become worse or not.?” That courtier said “ Yes”. Then the Sultan told that “ That the slave is such refractory and I am revolted slave of Allah and Who have given my status and position of respect and honour without merit than other creations. But I am becoming a friend of the Satan and the soul who are enemies of Allah. And following them and obeying what they are giving instruction in this matter. And not taking care of Allah’s commands and prohibitions. Then say how the master of the slave, will be angry with that slave in this matter. The Lord of the world was given me order of commands and prohibitions, but I am not obeying His command and doing prohibition as such that the modesty of Allah will attentive towards the punishment.”

Then Sheikh Sahib told that, “If there will be difficulties and problems to the person who is a lover of the world, then it is argued for his salvation and deliverance and there will be an expiation for his sins and mistakes will be forgiven. If there will be no difficulties and problems to the person who is engaged in the world and who, upon becoming successful and happy and who leave commands and who will engage in the acts of disapproval and evils so for this it is in his favour and which is bringing close to deception for him. May God protect us from this.”

“ The people in the shortest period of rule in the world they do whatever they like and they used to give trouble and hurt the mankind in the world. And they are not safe from of the sigh of the persons whose

hearts are broken. At last a of aggrieved will bring problem and difficulty upon them.”

Then he told this story that Baba Fariduddin that “One relative of Khaja Azizuddin was passed away from the world long time ago. He said that once he was gone from feast from one place. By the time Asar prayer, I have come back after eating from there, then he went into the presence of the Sultan of Auliya and Sheikh of time was asked where I have been.? Then I have told him such and such place he was going to the feast. Where most of friends are discussing about of you that you are free from the affairs of the world and you are free from the grief and sadness of the world.” Upon hearing this Sheikh of time told that “As much as he has grief and sorrow he has which is not having by any person in the world because when the mankind which used to visit him and explain their difficulties and problems and the weight of such grief and sorrows will be falling on his heart and mind in this matter. So for all them my heart will be annoyed for this reason. That heart will be strange one who will hear sorrow and grief of his Muslim brother and will not have an effect in this matter. Due to this wisdom the perfect persons of Allah who leave cities and stay and live in the jungle and mountain places so that nobody will not come to see and visit them there and to explain their grief and sorrows and make them sad and sorrowful in this matter.” Upon this he said “Two sayings of the last prophet of Allah and its translation and interpretation in brief is given as follows. That due to complain about the problems of the people, which will make an effect on the eyes and which in turn cause the effect on the mind.”

Then he said “The people who used to visit with him are persons belonging to the world or Fakir persons. If he will be a person of the world, then his heart will be related to the world. And when he will

come there, then he used to ask his affairs and he will speak whatever is there in his heart and which will be a reflection of his heart. So there will be anxiety and uneasiness about him. If he will be a Fakir then his heart will be related to the truth and then heart will be revealed with the Allah. And his condition will be revealed upon him and my heart will become happy in this matter that there is the remembrance of Allah and His messenger. And there will be hate which is created in the heart due to useless talking. There are some unconditional and wild persons who say to do their such and such work as soon. Otherwise, they scold him and began fighting with him. Do not know that Darwesh will follow the patient in all works. Then he told this story that “ My brother Khaja Ata who is the grandson of Hadrat Najibuddin Mutwakil who was a person of carelessness in nature and one time he was visited Hadrat Nizamuddin Auliya and he was put ink pot and pen before the Khaja Sahib and asked to write letter of recommendation to such and such ruler to give him something to him. He excused himself that a such ruler does not come to visit him so to unrelated person how he can write a letter to him and whatever you expect from him to tell him so that he can be able to give the thing to him. Then he told him that “ Give him whatever you want, but also give me a letter of recommendation.” The Sheikh told him “Goodbye and it is not a tradition of Darwesh to write letters of recommendations. Especially in the case that he does not see that person. And that person also not seen me and he did not come here to visit.” Upon saying this there were tears come into his eyes and he said that a pious person began scolding the Sheikh and he said that such and such disciple of my grandfather and you are slave of our family and I belong to the son of Khaja Sahib and upon asking to write one letter you are not writing and by saying this he was thrown ink and pen there and he was standing to go from there. So Sheikh Sahib moved further and

caught his edge of the shirt and told him that do not be angry and go from there in the agreed condition.” Qazi Adam told that “Whether such conduct and character are available with endeavour or due to the company of the perfect spiritual master?.” He said “Yes it is due to spiritual master disciple will become better and better. In the verse it is pointed the same thing that “Ataqlaha Kono Ma-al Sadiqin.” And its translation and interpretation is that to live with the true persons.

The 32nd Episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. At that one learned person came to visit him. The Shiekh asked him “From where he was coming?” He says that “He is among his slaves came from Sohana village and from this village the most of them are pious and are disciples of this place. Also, women are disciples of this place and are more pious than men.” I told him “This capacity of the people of that place is due to the blessing of your pledge.” Then he asked that learned person “What work he do there.”? He told that “He used to help in the studies.” He said “It is good work to be engaged in the reading of the books and to teach the Quran to others and one who engage in this work so he should be live in the condition of ablution always and this is best engagement.” Then he told this story that “When the Sheikh Bakhtiar Kaki was in Oush and which is a city in Turkistan. At that time he was at a younger age and his father was died and he told his mother that “He wants to read Quran and to send him to any teacher.” His mother sent him along with slate and sweet with one boy to Quran Conner of the street. On the way he met one pious old

person and he said salam to him and who asked him “Where you are going.?” He said “ He is going to read the Holy Quran and his mother sent him to Hafiz Quran (Quran Conner) in the mosque.” He said “ He is going to the mosque so accompany with him and read Quran where he will take him from there.” Khaja Sahib told him “Yes”, and he went to that place along with that holy person and who take him to one mosque where one Quran Conner was giving lessons of the Quran to the boys there. When he was seen that the pious person he was standing to pay respect to him and he was fallen on his foot. Then he said that Hafiz Quran that “He brought this boy to you and try best to teach him Quran well.” He was accepted him and asked him to sit there. When that pious person left from there Quran Conner was asked with Khaja Qutubuddin “Whether you know that person who came along with you?.” He told him that “ His mother sent to the mosque of his street for the teaching of Quran with Quran Conner there. On the way this pious person met with him and asked him where he is going. And he asked to come along with him so that he can take him there and he was brought him in your service.” He asked him “Whether you have seen and know him.?” Khaja Qutub Uddin told him that “ He did not see and did not know about him.” The Quran Conner told him that “ He is Hadrat Khizer (A.S.).” Upon telling this story there were come tearing in the eyes of Khaja Sahib. And he said “Khaja Qutubuddin was completed Quran reading by the sight with that Quran Conner. When he was becoming an adult and was returned back to this city then he was memorized Quran after a period of thirty years there.”

The 33rd episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. Khaja Sahib said “The movement of the organs of the body is functioning as per intention of the heart. The heart is the ruler and

organs are followers and intention is created in the heart that such and such work he will do it and then at that time organs will make movement in this matter. In opposite of it if the dealings will be under control by the organs than heart, then this condition is that when there will be movement of the organs and then it will be from devotion of the heart. But due to this action there will be some effect on the heart. This dealing is opposite where the heart is under control of the organs. So the Sufi should become caretaker of the organs. Because if that action is worship, then there will be appear good effect on the heart and if it is a sin, then in that case effect of the darkness will be appearing in the heart.”

Then he said “ Sufi is a time server. Its meaning is that if one want to do, then he should do it immediately and should not do any kind of delay. If he wants to remove the veil between man the truth, then he should engage in the endeavours and do hardness compulsory on the soul so that there will be removed of the veil. In this meaning, he said that “ There was one holy person was there and he was known as Sheikh Abu Baker Mohammed. Out of all he was among Majzub (one lost in divine meditation) of the truth and he does not have any particular spiritual master with him. But due to possession of passion, of Allah, he was able to get a higher position. And he was covered journey of Sufism by the wisdom. So into it there were problems for him and he said he was in mysticism for a period of forty years and for a period of two years due to this hardness he was faced torment in this matter. But due to kindness of Allah, I was passed from such place.” Qazi Adam was questioned at that time “What is the veil.?” Khaja Sahib told that “ First, he will explain about mankind and from this the details of veils will be automatically will be cleared. There are three kinds of mankind, which are as follows.

1. General, persons
2. Special persons
3. Most special persons

The general, person's veils are sins. And the special person's veils are lawful and most special person's veils are good deeds. There is indication in this matter in the following saying. حسنات الابرار سيئات المقربين ” Then in this chapter he told this story.

“ When Sheikh Abu Saeed Abul Khair when used to listen prayer call then he used to slap on his holy mouth and used to say “To miserable Abu Saeed from which places he was brought.” Just he was in the world of Lahut and he was taken to Nasut (world) because the meaning of Lahut (world lying beyond space and time) is nearing and observation of the truth and worship are ordering and orders are there in the world of Nasut (world). This world is lower than the other world, but it is better. Then he said the saying of the prophet of Allah and its translation and interpretation is that “There will be time, which will be available to the prophets when they find nearness of the Allah.” Then I asked “Whether such time, which is available to the prophets, which can be available to the holy persons” and he said “Yes”. Then he told this story.

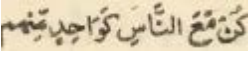
“ Hadrat Khizer once went to the door of one holy person and his servant told him that “ Hadrat Khizer is standing outside there.” He told him to tell him that “ Now he should go from there as it is his special time is there. As Khizer can go and come back, but if his time will go and it does not come back again for him.” Then he said “ But for the Salik (mystic initiate) there will come such time upon him, but that time will not be permanence. So at that time when he will visit him, then it

will be unbearable for him as the pleasure in the engagement of the truth then it will no more with him.”

Then he said that “All learned persons are agreed that who whoever will have a divine passion which will take him towards nearness of Allah. Whether night or day, but it will happen less in the daytime. Mostly such time will be available at the morning time and upon this he recited the following saying of the holy prophet and its translation and interpretation is that most such fragrances will be felt at the morning time and at that time one who will make his habit of waking up then he will get such fragrances and these affairs are related with ecstasy. Then he said the last prophet of Allah asked with Jibril about excellent timings and who said “He does not know, but it is confirmed that the time of half night time when angels will get down to the earth from the sky.” Then he said that “It is not only their fragrance of smell, but with it also there will be many graces available.” Then said the following saying of the last prophet of Allah and its translation and interpretation is as follows. He said “The prophet of Allah does not sleep in the holy nights. So on the night of the tenth of Zil Hajj month he used to be woken up throughout the nighttime.” Then he said “Oh my son it is easy to listen but upon hearing it is required to act upon hearing. If there is no perfection, at least one should act upon two out of ten and it should not like that to hear from one ear and remove from another ear.” Then he said to the friends to perform the prayer of Chast of supererogatory. I was coming out from there. Suddenly, at that time a group of Qalandars (dauntless person) came over there. So all of them were called inside there. This slave person is Qalandar in the shape, but he is having company with the Sufi persons. When Qalandars were left from there. Then he was called back the friends inside of the meeting place. I was busy outside writing the details of speeches (Malfuzat) of the last

meeting there. Khaja Sahib wants to tell a story so he remembered me and asked “Such and such person where he is gone.?” My elder brother Hadrat Sirajuddin told him that “He is writing your speeches (Malfuzat) outside.” He told him “To call me inside.” When I was present there, he started this narration that “ With Sheikh Abdulla Ansari, whichever group will visit him, then he used to meet them with such that they used to think that Sheikh is belongs to their religion and faith. For example, if the group of Qalander people used to visit then he used to meet them with such love and such talk in agreeable condition that so for this reason they think that the Sheikh is in shape of Sufi person, but he belongs to our group of Qalanders and even the Hindu ascetic persons who used to visit also think the same. If learned persons visit him, then the same dealing will be done with them and they said that the Sheikh is great learned person but he was adopted shape of Sufi person. The merchants upon meeting with him say the same thing. There is available different graveyard for each and every group of persons. If Qalander will die then he will be buried in their graveyard. In this way Sufi among Sufies and mendicant in among mendicants and learned persons among learned persons. So on If ruler, merchants, cooks and butchers then they will be buried in the graveyard of them in the gender of the group. When the last time of the Sheikh was near then he called his sons and he said I have spent my whole life in the good manners. So for this reason every group will come and say that Abdulla Ansari is belonging to our group, so now what you will do in this matter. The sons of the Sheikh told him that “ They will follow his instruction in this matter. Upon my death after making ready the funeral and kept it at the door of the house. And ask every group to lift the funeral. The group who will lift my funeral, then I will be belonging to that group only so bury him in that group of persons.” In short, when the Sheikh was dying,

then at that time all groups came over there and every group was calling him from their group. The sons of the group have brought funeral out of the house and they ask every group to lift the funeral of the Sheikh and by the hands of the such group the funeral will be lifted, then they can take the funeral and bury it in their graveyard.” The first Qalanders came there and lifted the funeral but it was not shaken and it was like that it was sewn with the earth. So they left from there. Then came there mendicants, and after that rich person came there. Merchants and people of caps came there separately the funeral was not lifted with them. At the last group of Sufi persons came there and by touching their hands funeral was lifted and they have taken it for burying in their graveyard.” In this story the persons of the meeting have found very much interest in it.

Then he said that “ It is required by the Darwesh that they should have dealings with mankind with such love that they think so that they should know him that he is belongs to his group.” I told him that “ Is this belongs to following saying of the prophet of Allah. . He said this saying of the prophet is not from the book ‘Mashariq’. There was present there one learned person who said that “ He was seen this saying in such and such book and he was seen it was written in that book.” He told that “ This saying is about manners. It means there is not required formality and ceremony in this matter and live in the mankind like them. The prophet used to live with mankind as themselves. So the people taunt in this matter that how this is a prophet who eats and who walks in the bazaars.? After this he was reciting the following verse of the Quran and its translation and interpretation is given as follows.

“Say, I am a man like you.”

The 34th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. The choristers were singing. Then Khaja Sahib was absorbed in the ecstasy. He used to open his eyes occasionally, but he was not talking. When singers were become silent, then Khaja Sahib asked the condition of the everybody there. One person came there so he was accepted, his pledge and made him his disciple and said goodbye from there. Moulana Burhanuddin and there were present two Sufi persons. He asked me to come near to him and said that “The soul and the Satan who misguide the person and take away from the right path and this destruction will be happening to them in the middle of mysticism and on the middle of the way. One who has completed mysticism then he was reached to the destination. Then the soul and the Satan will not intervene in his way and so he will cover the way and he will reach to his destination. Allah says in Quran that their worship is like of those of the sincere persons. Which is there in the middle of the way is the Satan who will present the world in the condition of decoration in the eyes of that person and as such that person who is passing on the way of mysticism and who is new and who is attracted with the lowest and minimal thing. For example, when he will see some person on him mankind is paying attention towards him and that person is famous and well known to large areas, then for every moment his soul will say to him that why he will not try in this matter to become such a person, who will attract large numbers of people and to become famous and well known. He will not think that person was becoming such a famous person due to grant of Allah and he was not become such person as per

his desire and wish. If he desire such then it will not be happening. So such thinking and believe are included in the worldly matters. The nature of the world is that if you demand it, then it will run away and if one who leave the world then he will run towards that person.”

Then he told that “ Sufi should engage endeavour on his soul and which should be opt as hardly and he should engage in it for one or two months or one or two years continuously. The learned person has given instruction of less in every things as follows.”

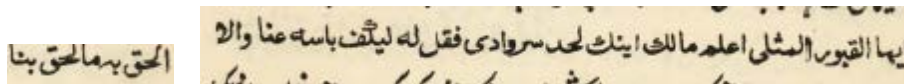
- 1.Less food
- 2.Less sleep
- 3.Leave the company of the mankind

The 35th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. Khaja Sahib told that “ At that time of Syed Chajju Kardesi came to visit me there and he told that Syed Rahmat is not well so he is going to visit him and to ask about his illness. Then he started a conversation related to the illness of Sheikh Fariduddin that “ Once he was becoming ill and it was such illness that there was stopped the food during the period of illness. For some days he did not eat and drink. His sons and relatives were gathered and brought the doctor to check his health condition and who checked his pulse and he said as per pulse beating there is no complaint to him so what cure he can do in this matter.? Upon saying this he left from there. But the illness of the Sheikh was increased so much. So he called his friends before him. My Sheikh Hadrat Khaja Nizamuddin said that in those days he was reached to

Ajodhan and he was also called to me and Baderuddin Ishauque and other friends also came there. The Sheikh to tell us all to go into meditation and pray for his recovery of his health condition.”

“All of them were engaged in the meditation in that night and Sheikh’s son Baderuddin Sulaiman, who was seen in his dream that one person came there and he is saying that of your father there is done magic work. And he was asked “Who did such work of magic.?” That person said that “The son of Suhabuddin in Ajodan. There was one person and his name was Suhabuddin Saher and he was well known and famous as well perfect in the work of magic. That person told him someone go to the grave of the Suhabuddin and read it,



Then, upon this Sheikh will be recovered his health. Sulaiman said “When he was seen that phrase which he was memorized at that time. At the time of the morning he went to see his father and he was explaining the details which he was seen in his dream. He was called Hadrat Nizamuddin Auliya and asked him to memorize that phrase and to go graveyard and ask the grave of Suhabuddin Saher and recite the phrase at the head side of his grave.”

My Sheikh said that “He went there in the graveyard and he was inquired about the grave of Suhabuddin there and he sat at the head side and he recited the phrase there. The platform of the grave was made of mortar and it was very strong. He sat there and began reciting that phrase there. At the head side there was some earth was found there. By chance his hand was touched by that wet earth, so I was separated soil from there and scratch it and it was found a pit was there and I have put hand in it and thought that there is mortar platform inside and upon it lime was there. In short the pit was becoming such large that my hand

was passed inside of it and where I found one small bag in which it was found one idol was there which was made of the flour of black pulse and on which there many needles were fixed on it and the hairs of the tail of the horse were also attached with it. I have brought immediate that idol in the service of the Sheikh of time. Then he told me “ To take each and every needle from the idol. Upon removing each and every needle the health condition of the Sheikh began improving well and there was a comfort which available to him and when all the needles were removed then Shaikh asked to break the idol. Upon breaking the idol the Sheikh told that he recovered his health and he was becoming well. In short, that idol was broken and was put in the water. So the Sheikh recovered his health satisfactory.” Qazi Adam told that “ On the last prophet of Allah daughters of Labaid were doing magic upon him and they made an idol and was put in the well. For the removal of the magic verse Mouzatan in Quran was revealed by Allah. He said to become famous and to live in the city which will bring such kind of the problems and difficulties.” Then he said “ Upon his Sheikh Khaja Nizamuddin was done magic.”


Then he recited this verse from the holy Quran

وَاتَّبِعُوا مَا نَزَّلْنَا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
الْبَحْرَ وَمَا نَزَّلْنَا عَلَىٰ الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْهُمَا خَلِدًا
حَتَّىٰ يَقُولَا إِنَّمَا غَنَيْنَا لِنَاذِرٍ فَلَا تُكْفِرُوا

and its translation is as follows. “ And followed that which the devils read against the power of Sulaiman. And Sulaiman did not reject, but the devils rejected, teaching people magic and that which was sent down upon the two angels Harut and Marut at Babel and they did not teach anyone until they said, “We are only a trail, so do not be infidels.”

Then he started a second story that “In Awadh there was one cloth merchant and his son was becoming ill severely. Moulana Dawud used

to love him very much. He went to inquire after health of his son in his house. When he saw, then ran towards and was fallen on his foot and he wept and said that he had only one son and who also going out of his hand. So pray Allah for his health. Moulana Dawud told him that if you promise to give some wealth, then he will pray. He told him that he will pay one fourth of his wealth to him. Then he went to the back side of head and he was reciting something and then he caught his hand and ask to stand, then the boy was standing and he was sitting there at once like that he was never ill. Then he asked that cloth merchant to give him the wealth which was promised by him in this matter. He went from there and calculated his wealth and brought more than one fourth wealth and put it before the Moulana Dawud and which was total amount of 500 Tinka and out of it he was taken 300 Tinka and he left from there outside and whoever met on the way, then he will give him something and when he was reaching back to his house then all money was spent by him on the way. The Sheikh in his eulogy told this story that in Awadh one holy person was becoming seriously ill such that even coverlet was putting on his body and the people started funeral rites. Moulana Dawud and other pious person Moulana Raziuddin went there and when they saw the condition there and they began talking among themselves that as they have reached there so it is not good to left in this condition. So come on we should pray for him. Moulana Razi told him that you should at one side of the patient and I will stand another side of the person. Moulana Dawud was standing at the head side and Moulana Raziuddin was standing at the foot side of the person. Both of them sat there and was reading something and they stood. They caught the hand of the patient and told him to stand, then that person was stood immediately. He was become perfectly healthy. He was praised of Moulana Dawud and said that he used to visit the desert in the morning

time and used to be engaged with the truth and deers at that time used to gather around him and used to surprised to see the show of him. Upon telling this story Khaja Sahib was in the condition of the thinking. And afterward he told that “He was remembering one verse, but it is not coming into his mind. Which is related to the previous story so he could able to remember in this matter. He was taken Quran and opened it and found the same verse there with the help of the divine power of the Allah. After putting the holy book Quran there and he said he got the verse and he recited it. . Its meaning and translation is as follows.

“Allah is sufficient for you and for Muslims who are obedient to you. In the benefit of participation there are lots of benefits are there.”

The 36th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. Khaja Sahib was explaining some benefits and one learned person was sitting there. At that time this person was reached there and he was asked due to his kindness to sit near to him. He told that “One person came in the presence of favour and status of the prophet of Allah and he said “ Oh the prophet of Allah so whoever does good equivalent in weight, even to a small particle, will see it. And whoever does evil equivalent in weight, even to a small particle, will see it.” Then the prophet said that “ One who acting on the hearing will make a man Muslim jurist.” One rich and wealthy person was degraded from his higher post and he came in the service of the Khaja Sahib for his prayer

and asking for help and due to felicity he was freed from that difficulty and he was becoming successful in this matter and he was coming into service. Upon his arrival Khaja Sahib was happy and he told him “Welcome that you are freed from the difficulty.” He told him “Due to the felicity of prayer, of the master, he was freed from difficulty tonight.” He told that “When there will be a prick of any thorn in the foot of any person or bite of an ant in the foot, then he should think that it is the punishment of his deed.” As it is said in the holy Quran

مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ that “There are difficulties are there to the men due to the misdeeds of the persons.” He said “The meaning of the difficulties which are like hitting the nail on the head due to misdeeds by the persons which are the kinds of the widely known truths in the world.” Then he said that “When there will reach difficulty to any person and due to this reason his sins are forgiven and to him that difficulty will give him as warning and caution and he will reach towards Allah and from this there will be regret and longing will be there. Due to this mistake he will be forgiven.” Then afterward he said that “To whom Allah will send upon him some grief and sorrow and it is the reason of his felicity and good ending. But to whom there will be given longer life and have leisure due to the resources of the world and be free from worries and he is negligent in the worship, then in that case it is raising in his favour and which will cause him for the punishment. And in verse “يَسْتَدْرِكُهُمْ مِنْ حَيْثُ لَا يَحْسَبُونَ” . There is an indication of it in the above verse of the Quran. Then he said “There was no headache in the head of Pharaoh and who got longer age and proclaimed his lordship in the world. “

Then he told that, “The persons of the exegesis said that wealth and sons are the cause of the problems in the world. Their problem is

that when he went to in the corner of the house in the engagement of remembrance of Allah and his sons come there and pull his edge of the shirt and tell him what is the benefit to us from your engagement and to go outside and bring something so that they eat in the house. That person due to cause of the sons then leave his engagement of his worship and he will come outside and wander here and there in the problems and difficulties. So in this way the sons are the cause of problems and difficulties. And also wealth is cause of problems. Because there was no wealth, then he was in the engagement in the worship of Allah. When there was wealth with him, then he was remembered beautiful slave girls, and he was engaged in the peace and comfort. So in this way wealth is cause of the problems and difficulties. But whom Allah was given wealth and they spend on the way of Allah and give in charity to Fakirs. And kindness towards others, or construct building, mosque, bridge, well, contonment, spend money in giving in charity. In short, so for him his wealth will be, it's a source of good deeds so, then his wealth will not become in his favour as the cause of problems and difficulties.”

Then he said “Which ever work the man does so, he should busy in that work also he should do the work of the government and work of the world, but it is required that his tongue should not be away from remembrance of Allah. He should be engaged while standing, sitting, lie down and in this respect he was reciting one verse related to this meaning. When the tongue will be engaged in the remembrance of Allah, then there will be hope that there will be no grief and sorrows of the world reach to heart and he will be free from grief.” Then he said “What will be more felicitous than this, that one person will be engaged in the worship of Allah in the corner of the house or mosque, graveyard, and do not have relations with mankind or Satan. The Satan and persons

are those people who will stop worshipping of Allah. When you want worship of Allah, then Allah will become your friend. In the Quran it is mentioned as follows.

“ I will sit in your remembrance.

Oh men, you do remembrance of Me, then I will remember you.”

When you will be away from remembrance of God, then Satan will become your friend. Allah says in the Quran that “ When one who will neglect the remembrance of Allah, then We will subdue Satan upon him.” So one should take care that who is there with him during the time of remembrance of Allah. Then, while looking the sky, he told at that time Allah will become friend. As in the Quran, Allah says “ I will become friend of that person who is engaged in My remembrance.”

Then Sheikh told Sheikh Abu Baker Samani quoted one saying of Sheikh of all Sheiks from book Awarif that “Be live in the company of Allah and who will become accompanied with Allah then there will be felicitated in such company of Allah.”

Then he told this story that “ During the time of Prophet Musa among Bani Israel there was one idol worshipper. He did idol worship for a period of 400 years and he did not discontinue it. He used to keep his head at the foot of the idol. One day he had a fever and he ran and put his head at the foot of the idol. And he said that “ You are my God and my Sustainer and remove this temperature from him.” He told this to idol for a long time, but did not hear any reply from the idol. On the other side, then the fever was increased so he kicked the idol and told it that “You are not my God”, and he left from the temple and on the way he was found one mosque and he entered into it. And he said there in one time “Oh God of Musa” and he was heard “Welcoming My slave” from every side. It is reported in tradition that there he heard the

call 70 times without any source. The idol worshipper was surprised that he was worshipped in the idol for a period 400 and he put his head at the foot of the idol and never left his head from there and in the above period he did not ask anything from him. Today he asked for one of his desires and which was not fulfilled by the idol in spite of his crying and wailing there. And here when once he was asked the God of Musa and he was heard his reply 70 times. Today onward he is slave of the God of Musa and my previous age was destroyed. Then he was called for his need and he said “ Oh true Lord, remove my fever and immediately his fever was no more with him.” He left from there and went into the service of Prophet Musa and he told him “ Oh : Musa if any person who did not lift his head from the foot of the idol for a period of 400 years and did not spare a single minute from there then he was upset with it and neglected. So what do you say in favour of such person.” Upon hearing this there was indication of anger on the face of Prophet Musa and so for this reason the idol worshipper ran away from there. And while going from there he used to turn his head many times and he was hoping that due to trust of Allah, Musa may call him back from there. When he was went away far from there then revelation of Allah was received by Prophet Musa “Oh : Musa go hurry and see My slave and tell him that if he would have done whether idol worship for a period 400 or 4000 years and at the time of his need he will be disappointed with idol then he would call Us then due to our mercy and kindness We will reply him directly 70 times for his one call and We will fulfil whatever he need with him.” In short Prophet Musa run away from there behind bare footed and called him come on your repentance and faith was accepted by Allah. There is a command of Allah is that “ If he would worship the idol for a period of 400 or 4000 years and put his head at the foot of the idol and when he will come in Our court upon

disappointment from there and call Us one time, then We will reply him 70 times without any source to him and fulfil his whatever need he has with him.” Upon hearing this story from Khaja Sahib audience began weeping and there was loud and cry in this matter. My condition was becoming worse due to wailing. So I could not understand anything which he was told by Khaja Sahib. Then, upon controlling my condition than I paid attention towards him. He told that “The Lord is Merciful and Bountiful.” He said Allah says in the Quran “When there will come mercy. Then anger will be pressed.” He said “He was given life so he was given him felicity of the faith and granted him liking of faith.” So how such God should be forgotten and who was forgiven an idol worshipper of 400 years old and he did not keep him away from his grace. So if for the Muslim even though he is sinner and when he will repent then as He is Merciful and Bountiful will for him. Then he recited one verse of the Quran in which it is said that “Allah forgive all sins except infidelity.”

The 37th episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. One Darwesh came from Yemen. He was given him something and regret him. And he stood so Khaja Sahib given him indication to sit there. Upon sitting he told that “He was seen in his dream that he is wearing the gown. And somebody says that this gown belongs to Sheikh Mahmud.” At that time he was given that gown, which he was seen in his dream. Then Khaja Sahib was giving him his dress by his hands to him and that Darwesh left from there.

Then he told this story that “One of the disciples of Sheikh Milk Yar was seen dream that the Sheikh is said to give the mare to Sheikh Nizamuddin. Upon waking up he could not act upon his advice. And in next night also Sheikh is said to give his mare to Sheikh Nizamuddin. In short, for three days he was seen such dream continuously and so he brought mare in his service and given to him. He told him that “ For three days he was seeing continuously this dream so he has brought this horse so accept it.” In those days there was beginning time of Sultan Auliya and there were less receiving of amount of victories at that time. In the hot weather he used to cover half mile from Ghyaspur to Kilokheri and go to Friday prayer there at the foot. He was keeping fasting all the time. So it was very difficult for him in such condition to go on the foot and cover the distance. If there he will find any conveyance, donkey, mule then he will ride on it.” When Malik Yar Pran’s disciple was seen in his dream, then he was brought mare in his service. Then Khajaja Nizamuddin told him that “ Your spiritual master told to give horse to me so you have brought this in my presence, but if my spiritual will say in my dream then I will accept this horse from you and on that day he was returned back to the horse.” After four day disciple of Malik Yar Pran was brought mare in the presence of Sheikh Nizamuddin Auliya then he was accepted it. As his Sheikh was seen in the dream. So he accepted it,

Then Khaja Sahib told that “ In his heart came an idea by way of a joke so to tell him that you have seen wearing of gown by me but I will give gown upon seeing this in the dream. But due to hurting of heart, I could not tell him. Then he told that he came from Yemen and which is holy village and many holy persons were born there.”

Then he started this story that, “ When Abul Ghaith Yamani, who was in Yemen and when he was becoming seriously ill one time, then his

sons and disciples gathered and told him that “When Shiekh will leave from the world then they will declare their successor at that time so that their prayer mat may not be left empty. So you also appoint your successor.” The Sheikh told him “His successor is Feroz.” They returned back from there in surprise condition and they said that “What was told by the Sheikh. Among us there is no person with the name of Feroz and to see who is Firoz person.” In short the Sheikh of time was died in that illness. The disciples told that “There was finally advised of the Sheikh that Feroz should be his successor and shrine care taker. So we cannot go against his advice. And among us there is no such person who is having his name as Feroz.” In the cities of the Yemen it was searched there, but it was not found a pious person with the name of Feroz. After so much search it was known there is one person whose name is Feroz and who is a disciple of the wine maker and who used to live always in the wine house there. Except the name of that person there was no other person to find in the city who is having his name as Feroz. Some sons and disciples were becoming upset due to this reason. They said that “They will never accept him as his successor for this reason. So that he will become the caretaker of the shrine of the Sheikh in this matter. On such pious person’s prayer mat the disciple of a wine maker will sit there.” Some others said that “We are not concerned about this matter, as when the Sheikh was like this then what they can do in this matter.? But we should go there and watch his dealings in this matter.” Some disciples for investigation about him visited the wine house there. All of them ask the person who has been known Feroz to stand before them. And before their entry into the wine house Firoz came outside of the wine house and he was carrying a wine pot on his head. That person who knows as Feroz told them that “He is a disciple of the wine maker” and by this time Feroz came near of them and without talking with them, he

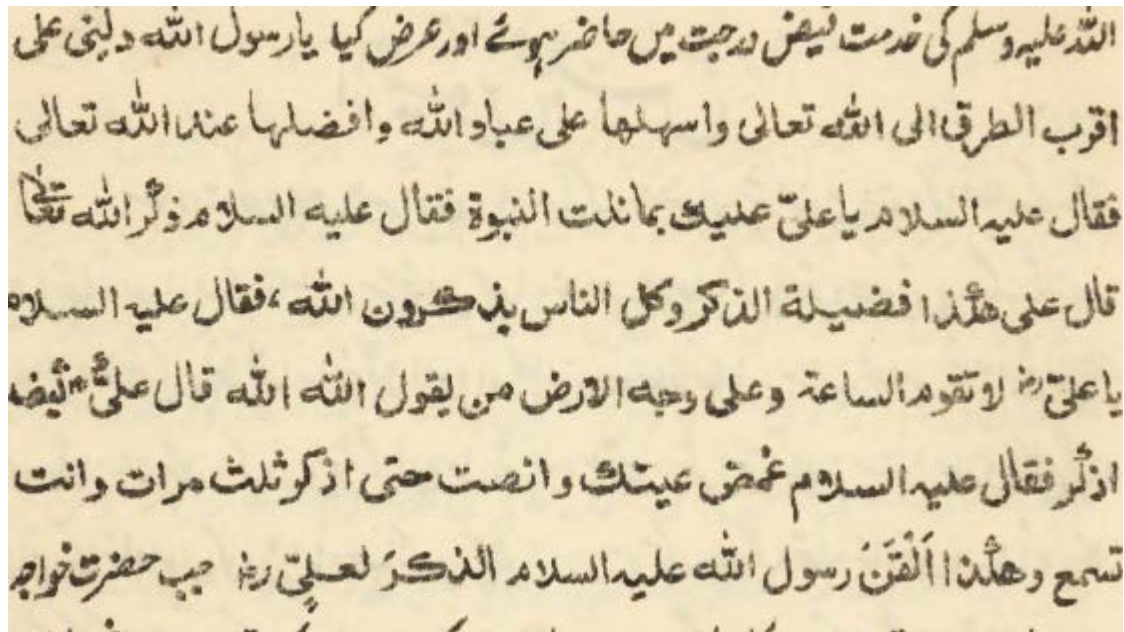
told “ Friends, this is last wine pot and you all go from here and I will come after you.” All of them have returned back to the shrine building and they said that for the person whom Sheikh was advised they all have met with him. On the other side Feroz was kept the last wine pot in the store and he was taking a bath and he washed his body and clothes and came to the shrine building. Most of the disciples were welcomed him in the shrine and they have paid respect to him there. Some of them were sitting there and thinking that one person who was engaged in the bad work and now he came here after taking a bath so how he will be suitable for the such position.? Feroz told that “ The Sheikh advised for him, but you do not believe in it. If the Sheikh will say again in this matter whether you believe in this matter.?” All persons were surprised and said that “The Sheikh was died,then who will reply this.?” Feroz told them “ To visit the grave of the Sheikh and ask there. If Sheikh will say then believe it otherwise no matter.” All of them said “It is better we will believe it without any doubt in this matter.” This matter was spread in the city and it was becoming the talk of the town. Who ever was heard this there, then he came there by running. And the ruler of the city also came there. There was very much crowded in the bazaar that there was no space available to put the foot there. Feroz went to the grave of the Sheikh along with the large number of the group and he was standing at the head side of the grave of the Sheikh and he told” Sheikh you have made advises in my favour but these persons are not accepting me. What is your order that who will sit in your place?.” It was heard voicing three times Feroz, Feroz, Ferez from the grave of the Sheikh.”

Then Sheikh said that, “ Feroz was one person from general person. When he used to sit on the prayer mat of the Sheikh then he used to recite rosary once there. In his rosary there were 1000 beads in his. He used to say rosary for 100 times daily and the same number during the

night time. He was learned prayer of Ishraq (mid morning supererogatory prayer), Chaste (mid morning supererogatory prayer) and Tahjud (supererogatory prayers in the early hours of the morning) by such Sufi persons. He was engaged in saying one time rosary during the day and night and adopted loneliness and with that his work was completed.”

Then he said, “Majzub of Mutadarak are such people of mysticism in the beginning they did not get mysticism. Then got the passion of Allah and afterward they become a Salik (mystic initiate) of it.” I have asked “ Saluk (mystic initiation) from which thing it got style of ornamentation. Whether by purification of mind or by the remembrance of Allah, prayer and fasting.?” He told “ Oh Darwesh, there is one way is that of intercession of the remembrance to reach the place of nearness.” He recited “ Ema al-tariq ullah shai wa al-maksud wahed ” and then he recited the following verse from holy the Quran. “ Wal lazina jahadu anena al-nahdihum sublana”. So he said in this verse word ‘Sublana’ is used in the plural and he said “Sabil” is not singular word”

He said once Hadrat Ali Ibn Taleb was present in the service of favour and the status of the prophet and he said “



When Khaja Sahib was recited the above phrase three times by his holy tongue, then I have seen by my eyes of innermost that the half house lighted.

Then he said “It is the practice of the beginners and in remembrance of **لَا إِلَهَ إِلَّا اللَّهُ** there is negation and affirmation are there in it. In the first there is negation of all relations and human desires. **لَا إِلَهَ** Its meaning is that, except, which is your God and beloved of the heart and which is your Sustainer so first remove and write off from your heart by engrossment. And after that there is required affirmation of the belief in the unity of God of the Sustainer of the world and which is meaning of **إِلَّا اللَّهُ**. Then Khaja Sahib told “For this he will show examples of it in the world of manifestation. If there is coming to visit of the house one pious holy person or rich person then in such case, then host will sweep the house and clear all filth from his house and as per status he will arrange and spread carpet then he will bring an honourable guest in the house. If that person will not clean his house from filth and with filth and without carpeting and light if he call his guest in his house, then

that guest will enter there for his sake, but upon his return from that house he will think that his guest is unwise and insensible that he was invited into his house without sweeping, carpeting and lighting and within the filth in the house. Then he said that “ All will know that among the above two the first person is good who pleased his guest and he was paid respect and honour to his guest in the house. In this way his respect and love will be increased in the heart of the guest person in his house.”

The 38th episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. During the holy month of fasting of Ramazan the Sheikh has called me for breakfast with him. After prayer of Awwabin, piece of cloth spread on ground for serving dishes was placed there. The servants were there to wash the hands of the guests. One Qalander (dauntless person) who has the quality of Abdal (an order of saints) was there and who stood and he wanted to go from there at that time. Then Khaja Sahib called him in a loud voice where Darwesh you are going and sit there. He did not listen and went soon from there. Khaja Sahib asked the servants to go behind him and bring him there, but when they have reached there that Darwesh was out of the house. But the servants reached near him and caught his hands and with regret they brought him inside of the building.

He did not sit in his previous place in the first row, but he came at his right hand and he said that he will be sitting there. He was sitting there like a mad person on one of his knees.

Then Khaja Sahib started the story in a low voice that “Once one Qalandar came in the shrine of Baba Fariduddin Ganj Shaker and at that

time Khaja Sahib was engaged in his room. When he used to be in the room, then he will ask to close the door. Nobody is not authorized to open it. But that Qalander came and sat on the prayer mat of Khaja Sahib there. Sheikh Baderuddin Ishaq told him that “The Sheikh is engaged in his room where nobody is allowed to go there and you eat this food there.” The Qalandar eats food and he was taken herb from his long old fashioned shirt and he put in the beggar’s bowl and began to dissolve it in water and its drops were falling on the prayer mat of the Sheikh. Baderuddin Ishaq went near him and told that Qalander do not do such work here. So he was becoming angry and want to hit him with his bigger’s bowl. And at that time came the Sheikh runs from the room and he caught the hand of the Qalandar. And he told him “ Oh Qalander do not do this work here and for his sake to be kind.” He told that “When Darwesh move his hand and they did not put their hand down without hitting. The Sheikh told him “ To hit his hand on the wall” and due to his hitting the wall was collapsed there.

Then he said “In the general, persons there will be available one special person with related this matter, he told this story that when Shiekh of Islam Zikria bade his goodbye and left from Sheikh Bahuddin Suharwardi from Baghdad and he was staying in the evening in some place as there was no caravan Sarai. He was getting down in the plain area under the trees. On the side of his stay, one group of Qalanders were coming there and they stayed there. In the night the Sheikh was engaged in the worship and he was seen that there was light from the head of the one Qalender which was it up to the sky. The Sheikh went near him and told him “ Oh man of God what are you doing among them here.” The Qalendar told him “ Oh Zikeria you should know that there is available one special person among the general persons. And among them who will facilitate the general persons. One

who was invented this practice who was learned person. And he is called moveable library. And he is well known as Sheikh Jamaluddin Savoji. One who will face difficulty of legal opinion of the Islamic law will approach him in this matter and he will reply them without referring to the books. At that time there was one pious person and whose name I could not remember and so once one group of the Fakir of iron dress wearing came to visit him and these iron dress wearing group of Fakirs do not have a dress or saintly dress and they keep up only iron dress wearing on their bodies and keep a blanket in the armpit and loin cloth on the legs and all other body parts keep in naked condition and do not care anything. When that group of Fakirs came there from outside, then he was asked “What is their source of the livelihood.”? At that time with him, there was sitting Sheikh Jamaluddin Savji and he told that “He is a man of the time so he can show his prestige than those persons.” God knows what the time was there in that situation when he was saying this phrase. When he came out from there, then there was prevailed upon him condition of absorption. So he left all things. Even knowing he was removing his beard and he took one blanket and he went and sat on the broken grave in the direction of Qibla (direction in which Muslims turn in prayer). Like the condition of amazement, people began looking with a fixed looking at the sky. The people told that pious person that “Jamaluddin Savoji was sat on the grave while cutting his beard.” Then that a pious person visited him along with his group of the persons. When he saw him there that he is sitting on the grave with a fixed looking at the sky. He told him to melting tin and put it in his throat and God be praised that which was passed in his throat as cold water and there was no cause of hurt to him in this matter. Upon watching this event that pious person told that “Such prestige is deserving of him.” Then learned persons of that place and his visitors

came to see him in the grave. By chance Jamaluddin Savoji came into consciousness condition to some extent, so the learned persons told him that “You have gone against Islamic law by cutting your beard.” And he asked that “ You all people need the beard and he hid his mouth in his saintly dress and taken out of it and then Khaja Sahib by sign indicated that he had at that time his white and thick beard was there up to his stomach only.”

When all persons left of the house of Khaja Sahib then left there Khaja Sahib and those Qalander were sitting and they have eaten some morsels for the breaking of the fasting and they have stopped their hands. Then Khaja Sahib was sent some food which was kept before them, which they was taken it. The servants told them, “ Oh Qalandar breads are kept in the tray so take them.” But Qalandar did not pay attention to this matter. I have tried to look at him, but could not able to know who is that. And he was not among the Qalandars which he was seen by him previously.

The 39th episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. Khaja Sahib told this is said by the holy prophet of Allah.

اصبح ميتا في منزله معافا في بدنه وفي بيته قوت يومه كانا جمعته له | الدنيا بحد افيروها

Then he said that “ The people have ignored the Quran and sayings of the prophet and not acting upon these things so for this reason they are facing problems and difficulties in this matter.

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب

If there is the desire of the world, then adopt compulsory virtue as the increase of sustenance is attached with piety and it will be available from that place which one could not think

in this matter.” He said one person came in the presence of Hadrat Umar Faruq and told him “Oh caliph give me rule in any place.” He was asked “Whether he was studying the Quran.?” and that person told “No.” He said “First, come to see upon studying of the Quran then he will make him ruler of any place.” At that time there was rule that as per orders of the Quran. One who will be knowing working and then he will become ruler of the country and one who does not know then he will not become the ruler of the country. In short, that person went from there and learned the Quran and he did not come back there. One day the Hadrat Umar was going somewhere and he finds that young man on the way by chance and he asked to him in this matter and that person told him that “Whether you are reading this verse of the Quran

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب،

and when he has recited this verse and closed my door and followed piety so for this reason I do not know from which source I am getting sufficient sustenance so I do not have of any desire.” Then Khaja Sahib said the prophet said that the following saying as follows

انني لاعلم آية اول عرف آية لو اخذ الناس بها لكفهم

فقرأ رسول الله صلى الله عليه وسلم مكررا - ومن يتق الله يجعل له مخرجا

ويرزقه من حيث لا يحتسب - ومن يتوكل على الله فهو حسبه -

The 40th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. One woman has sent a message through any person to become his disciple. So Khaja Sahib was asked to bring water pot and he placed it before him and he was reciting something on it and then he was dipping his finger of witness in the water and asked that person “To take it and

convey his salam to that woman and ask her to put her finger of the witness in the water and to say that she was becoming a disciple of such and such person.” And after it to tell her that “ To performing prayers and observe the fasting of days of Baiz (13,14, and 15th fasts of a lunar month) except the days of mensuration period and do not do atrocities on the slave women and men and do not beat them. To behave well with relatives and with other persons.” Then he said “There are two kinds of pledges are as follows.

1.Islam

2.Iradat (devotion)

In the pledge of Islam, there are many conditions for the women compared to the men as Allah has given information on this matter.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا

In the pledge of devotion the terms and condition are both same for the women and men. When the last prophet of Allah used to make a pledge to the women then at that time he used to ask to bring one cup full of the water and then he will put his hand on the cup of the water which will be full of the water and then he will explain conditions from the verse of the holy Quran then women will accept those conditions there. And some say that he used to keep coverlet of Yemen on the hand then he will shake hands with women so that his hand will not touch with the woman's hand without veil and this was the method of the pledge at that time.” And another person has said that “ Hadrat Ali Ibn Abi Taleb used to shake hands with the women on behalf of the last prophet of Allah.”

After then he began explaining the benefits of the below phrase that

نَهَايَةُ حَالِ الْوَلِيِّ بِدَايَةِ حَالِ الْمَنْجِي.

One person among the meeting was asked the meaning of this and he said “ It is certain that with favour of the prophet there is required of the following of the prophet. So due to the reason by following of the prophet one can become perfect person. After his completion, he will engage in the completion work of the other. Upon this I have asked “ Before the prophet hood to whom the prophets will follow.?”

He told “For Darwesh persons there are available many secrets of the veil and timing of the majestic and perfection. The sagacity of the prophets and this method and with this the holy persons are helpless to know in this matter and they do not belong to the endeavours. And the perfection of the holy persons is attached with endeavours. Then discussion about the preface of the love was started. Then Khaja Sahib was mentioned the saying of the prophet, which is following which he said to the Hadrat Umar.

“It means now your faith is perfected.” And then he said “ The sign of the love of the prophet is in following his methods (Islamic law). One who follows it (Islamic law), then he will be able to get the love of the prophet and in this way he will be completing his faith in this matter. And after the messengers they will get the favour of the perfection of the prophet hood and in it there are many positions are there.

تلك الرسل فضلنا بعضهم على بعض And there is a clear witness in the verse.” I have asked منهم من كلم الله whether this is detailed explanation of this.?” Then he said “Yes, It is referring here Prophet Musa and from “Warfa bazahum darjat ” it is referred here about Prophet Ibrahim, Prophet Musa and Prophet Mohammed. It means, of Prophet Ibrahim’s appellation as God’s friend, and for Prophet Musa with making conversation with him and with Prophet Mohammed making him exalted by love. Those messengers of Allah had made some to

excellence to others and some of them, exalted in degrees in the direction and position, but all are same in the right of the messenger work and prophet hood. So there is left of the difference in between them about excellence in degrees and status. In the following saying of the prophet of Allah, there is an indication of the above. لَا تَفْضَلُونِي عَلَى أَخِي يُوسُفَ

He said the prophet said that أَنَا سَيِّدٌ وَلَدِي بَنِي آدَمَ وَلَا فَخْرَ and this saying which confirm that “It is not said by the way of pride, but it is said by way of the information.” So the people of the nation of the prophet of Mohammed should know that he is perfectly among the persons in the world. So for having faith in the prophet is from the attributes and obligation.” After this Qazi Adam was recited the following saying of the prophet of Allah.

الْقُرْآنُ فَكَانَ مَا أَوْرَجَّتِ الشُّبُوحُ بَيْنَ جَنبَيْهِ قَالَ عَلَيْهِ السَّلَامُ مَنْ حَفِظَ “So how will be there resemblance in this matter.?” Khaja Sahib that “The meaning of Hafiz Quran (Quran Conner) is here referring as to act upon the Quran. In the word Fakanuma alphabet Kaf is not used for in the comparison and which is not demanding of its general condition. As it is said such thing is how in comparison with the moon and the sentence in Urdu shows the position of alphabet Kaf in Persian Kal-Qamar.

جیسا کہتے ہیں فلان کا لقمہ کسی طرح کی مشابہت چاہیے While clinging to the saying of the prophet, Imam Yousuf said that the prophet said that سَارِقُ أَمَوَاتِنَا كَسَارِقِ أَحْيَاءِنَا. So the thief’s hand should be cut. And for others that the alphabet Kaf is not in comparison of general demand. They mentioned its proofs and given examples in this matter and said it should not be cut hand in his favour and there is no memorization of the Quran among dead persons.”

The 41st episode

The felicity of the kissing of the feet of the Sheikh Sahib available to me. Then Khaja Sahib asked the servants to bring juice. The days were

the period of six days of the fasting of the month of Shawwal. Most of the friends were fasted and very few were not kept fasting. There was one learned person who drank juice and he said that “He did observe these fasting, but due to opposing the Christian people he is keeping the fasting of six days of the month of Shawwal.” Upon hearing this Khaja Sahib mentioned the saying of the last prophet of Allah from the book ‘Mashariq.’

شَوَّالٌ كَانَ كَصَائِمِ الدَّهْرِ

مِنْ صَائِمِ رَمَضَانَ ثُمَّ اتَّبَعَهُ سِتَامُونَ

“ In this phrase the prophet said the word Summa (persue) of Ataiba (follow) and to follow 6 days fasting in the month of Shawwal after the month of Ramazan and instead of it he did not say the word of Summa alphabet of wav Atifa (conjunctive) and as Summa is used for Taraqi or lacking of firmness. So opposition of the Christian people is at the distance of breaking fasting on the Eid (festival) day as they used to keep fasting on the Eid day. Some learned persons have some different opinion in this matter.”

Some Qalanders came there and when they find Sufi persons, then they began going from there. Khaja Sahib wants to leave the meeting place for the ablution of Chaste (mid morning supererogatory prayer) prayer so he was asked the Qalanders to go from there and also he was regretted with Sufi persons to leave from the meeting place. Then Khaja Sahib told story related to the situation. “Once some learned persons of the city came in the service of my spiritual master. Iqbal informed him that some learned persons of the city came there to visit him. The Sheikh stood to make ablution and performed the prayer of the Chast. The learned person said among themselves that there is delay in this matter and Sheikh did not call them inside. At that time the group of Qalander (dauntless persons) came there and Iqbal was informed again the Sheikh that group of Qalanders came there and learned person are sitting there since long time. The Sheikh told to call learned persons and Qalander

together in the meeting place. So the learned person was upset and they said that when Qalanders came there, then they were called inside for the sake of them. When they reached before the Sheikh he was given something to the Qalanders and asked them go from there. Then he told the learned person that “When they came there at that time Iqbal told me that, but at such time he was standing for the renewal of the ablution then he was upon doing ablution and was performed the Chaste prayer so that there should peace and be leisure and there should be discussion and he first called Qalander because to ask them to leave soon by giving something to them so that I can engage with all of you there. The purpose of this statement is here that to mention revelation of the Sheikh. As the learned persons have said that for a long time they were sitting there and there is a delay in calling by the Sheikh. So the Sheikh was mentioned this thing of a perfection of revelation and by his regret he was pleased with them.” Then he told that “Among in those Qalanders there will be found such a perfect person who will have specialized in the court of the Allah.” Upon this he told the story of Qalander who came in the service of Sheikh Fariduddin Ganj Shaker and who want to strike on Baderuddin with his beggar’s bowl and which is already mentioned earlier.”

Then he thus told the story that “Once Bahuddin Zikeria was staying in one mosque during his journey in the evening time and in that mosque, one group of Qalanders were coming there and stayed in and in that destination there was not available caravan sari there for the travelers. In the night when the Qalandars were sleeping there and he was seen that on one of the Qalandar there was light from his head to the sky. So he surprised and went to know the situation. And he was seen that there was one Qalander is engaged and the others were sleeping there and there was light which was falling on him.” He asked

with him “ How he was included with them?.” He told “ Oh Zikeria you know that about me living with them is due to the reason that Allah created one person among the general, persons and due to such special persons Allah forgiven the general persons.” Upon this he was reciting this saying of the prophet of Allah. **لولا الصالحون لهدك الطالحون** Some people advise that they should be buried in the mausoleum of the holy persons or they be buried at the foot side of such and such pious person. There is intention in this matter is that due to their blessing they should be free the punishment of the grave and there should be available for them fall over of the mercy on them.” He said “ The Sufism is the name of the way of truth and good manners. If somebody did not perform more deeds and only perform five times, congregation prayers and having true faith and which is better in this matter than that person who will perform more worship without truth” and with related this he was told this story as follows.”

“ There was one woman and her name was Fatima Bibi and who used to keep fasting always in the daytime except the days of prohibition and break the fasting. She had one daughter who used to do labour work and bring two breads of barley and one water pot and keep near his prayer mat in the evening time and then she will be engaged in the work of the spinning wheel. One night after the Maghrib (sunset) prayer Fatima Bibi want to eat bread at that time and she thought that if she will die in that night, sorry that then she will leave the world with full of stomach and upon thinking this she was given the bread to the beggar and she was engaged in the worship of Allah. In short, for 40 days and nights she did not eat anything. Every night she used to say that she does not know whether this will be the last night of life in the world and maybe his last breath. She was engaged in the worship for the period of forty nights continuously. On the 41th day there was appeared one person of fearful

and magnificence in the courtyard of her house. She asked him “ Who he is.? ” He told her that “He is an angel of the death.” She asked “Why did he came there.?” And he told her that “ To take out her soul.” She told him that “ To give her such time. So that to make new ablution and to perform two rakats of ablution greetings, prayer and after this to perform two rakats of prayer.” And the angel of the death given her such time. She stood and makes ablution and after ablution performed two rakats of prayer and she put her head in the prostration and in that condition the angel of the death was taken out her soul.” After that, “He said **الصُّوفِي ابْنُ الْوَقْتِ** and meaning of Ibn al-Waqat is that to think about time and spare time as a blessing and should engage in the worship and should not pay attention at any side as it is not known that whether he will find such time of leisure or not.?”

The 42nd episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. During the rule of caliph Umar Bin Qattab one ruler in the Western Region was revolted and did not pay tribute so there was an attack by the Islamic army of his kingdom and he was arrested in the war. When he brought in the chains and yokes there and he told him that “ If you were obedient and pay tribute amount to us then he will not send an army on his country to capture him and there will be no such problem in this matter. If you swear to God that he will send tribute then he will return back to his country to him.” He told him that “ He promised to God that he will not accept the government of that country.” The caliph told him “ You had your household members, slave and slave women, and his relatives are there and used to have fine delicious foods, fine dresses and conveniences and comfortable and luxurious life so how you spend your life without the country.” He told him “He should be

given his one deserted village from that country and I will habited it and will live in that place.” He told him | “To select any habited area.” He said “No.” He told him “To take any habitat village.” He said “No.” He said “To give him any deserted village so that he will habited it and from its revenue he will make his livelihood in that village.” At last the caliph sent some of his assistant persons so that to search and find one deserted village and to hand over to him one deserted village as per his demand. They searched in that country in all administrative divisions and in villages and they tried their best to find a deserted village or fallow land and seedless place so they could not find it at all. He told him that “There did not find any deserted village or place which he should be given by him. And for your livelihood you can take some other thing.” That ruler told him that he wants to tell him “The aim in this matter upon you, oh the ruler of the Muslims that and it is clear to you that such is habited his country and which is happy and prosperous which he is handed over to him and afterward if it will destroy and deserted then he will be held him responsible in this matter and you will have to answer to the Lord of the worlds and I am out of the responsibility of the people for this reason.” Then he said the try and endeavours of the rulers which should be required for the welfare of the people of the country and which is not good for selfishness and to fulfill the desire of the soul of the kings.”

Then he told this story that “In the country of Persia, there was a king and his name was Malik Shah Bin Alap Arslan, who was a friend of justice, pious nature and God fearing person. One day he went to the hunting campaign and there was night so he was staying in one village. In that village there was one woman and her livelihood was on the earning of her one cow there and which was grazing in the field. The royal men by force caught that cow and slaughtered it for eating. When

that old woman was coming to know the details then she was upset and she told to take her on the bridge and there was a bridge on the canal and on which the people and the king used to come and go from there and the bridge was well known by the name of Pul Zinda Roud. In short, someone was taken that old woman there and she sat her on the bridge. When royal convey came over the bridge, then old woman began loud and crying and she told “ Oh son of Alap Arsaln hears is requested on this bridge by Pul Zinda Round and redress it otherwise on the day of the judgment when Allah will be judged then there she will demand justice on the pathway to paradise.” Upon hearing this king came near her. And he sat down from the horse and asked to spread the saddle cloth and he sat there on the bridge near the old woman. He asked “What cruelties were done to her.?” She said “My cow which was her only source of livelihood which was grazing in the field in this night and your slaves caught and slaughtered and they have eaten.” King inquired the case and he was found old woman was right in her complaint. He was punished the slaves upon hearing the case in his court of justice. Then he was given orders to bring 80 fine cows and which were given to the old woman of the village. He told her that “ One cow among them is for your cow as per the justice of the case and other remaining 79 cows are being towards his favour, so take all of them.” Then he asked “ Whether there are his relatives are there so that he can order sanction of monthly allowances for them. And he asked him whether she is in agreeable condition with him and if she has any complaint tell him on this bridge so that he can redress it otherwise on the day of judgment, he can not able to give reply on that bridge and he can not able to redress in this matter.” After a long time of period that king was died. When she heard the news of the death of the king then she was falling down her head without covering it in prostration before

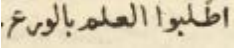
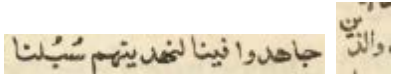
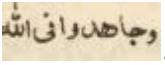
the God and weeping, she said that “ Oh God, son of Alap Arsalan who was like me king of the world and for your sake he did justice in my favour and he did favours and obligation toward me. You are the real King of Mercy and Bountiful. So do you favour and obligation upon him.” In short on that night many reliable persons have seen the king in their dreams where he was wearing heavenly dress and walking in the heavenly garden in the happy and joyful condition. His companions asked him “ In spite of your kingdom how you have got that lofty position there.” The king told them that “He had gotten all of this due to pray for the poor woman as he was done justice as well as favour both on the Pul Zinda Raud and Allah’s favour is such that even for the slightest thing for which Allah awarded me all favours and kindness in this matter for the return of my act of justice and favour.”

Then, upon telling this story Khaja Sahib was silent for some time, then he recited the following line of verse.

عدل شایان به از فرائی سال
At that time I was in engrossment and opened my eyes and asked him what he told then he was reciting the above line of verse.

The 43rd episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. Khaja Sahib started this discussion that “When one person who will do whatever work, then he needs capital and for grocers needs some stock of goods of groceries, shop and grains and for a merchant require stock of goods and cloth, and for farmer needs seed and animals. And items of agriculture and weighing is required pair of scales and in the same way to cook and all other persons who engage in different

occupations they require different stocks. In the same way student need capital of knowledge. So what is stock of knowledge.? It is endeavoring and abstinence. He said “ In the saying of the prophet is mentioned  and in student big stock for him is pioussness and the knowledge is more virtuous and from it so wisdom will be increased and it will there realization of Allah possible in this matter. So when he will be better in all things, then he will not add with bad deeds so student required of abstinence. The stock of Fakir is endeavours and which is required with the truth and he is not concerned that mankind knows about him that he is worshipped, ascetic person and a person of endeavours. But the endeavour should be done only for the sake of Allah. So such endeavours will be with sincerity, then there will be good results with it so for this reason Allah will take him towards lofty station. Allah says  and at another place Allah says .

Then he said “ Wisdom will be passed into his heart of a person, one who will be hungry and his stomach will be empty”. And he said “ The wise person will not eat full of the stomach. So then there will no disconnection of lust, but it is possible with endeavours and endeavours are available with the following things.

- 1.Less eating
- 2.Less contact with mankind
- 3.Less talking

And endeavour will not get at one time, but it will available gradually and in this episode. He told this story that “ Sheikh Abul Qasim Jozi was first farmer and his livelihood was available to him by occupation of agriculture. Once there came thought in his mind that if

there come death and he will be in such condition then how it will be happening to him in this matter.? And this thought overpowering to him like that someone has blown on his heart. He left agriculture and his household members so his father asked him “ Baba Ahmed what was happening to him.?” And the name of Shiekh Abul Qasim Jozi’s name is Ahmed. He told him that “ There is overpowering of the idea of the death of his heart and so for this reason he in preparation of it. I want to travel and need your permission and allow me to go with the happiness.” The father thought “ He was asking as per the way of formality.” So he told him that “He gives him permission, so go.” When he got permission of his father then he was very much happier in this matter. Then he started preparation of the journey. When his father was seen that “He is not saying as per way of formality, but he is truly saying.” He then he told him that “ Baba Ahmed, I was trailing your wish and you were thinking it as true that I was granted your permission in this matter. I never agree to your departure from here, and if you go then I will be killed and you know yourself well that I can not live without you. There was very much love between the son and father. Now tell me “What do you want?, whether your journey or my death or to stay here so that you can get your requirements of the religion and so I may not be killed.” He said that “It is good. I want my purpose which is available with your service.” The father told him, “If you demand and have the fondness of God and want nearness of Allah, then go to such and such street where there is one pious person who is an ascetic and virtuous and when you live in his company then there will hope that he will help you to reach to Allah.” He went to see that holy person and “ Who asked him who are you.?” He said “ He is Ibn Sabil it means he is traveling “. He asked him “Why he did come there.?” He told him that “He had a fondness and want demand of Allah. The people have given

your address in this matter.” He said “Pious coming welcoming here. Now you have to stay with me which is essential.” In short, he was began living in the company of that holy person there. That holy person arranged the cooking of fine foods and he eats with his guest for three days. Then he told him “ Oh Abul Qasim, I have a habit of keeping fasting in the day time. I have eaten with you because it may be hard for you to keep fasting. Now food will come there. Then you can eat and I will keeping fast. He told him that “ He will also keep fasting with him.” At the evening time both of them used to break fasting and eat together. After three days that holy person told him “Oh Abul Qasim, I have a habit of breaking of fast at the time in the early hours of the morning. But for your sake I used to eat with you in the evening time. And now you eat in the evening time by breaking fast, but I will eat after breaking of the fast at the time of early morning. As you are under training so you did not have patience in this matter.” Then he told him that “He will also break the fast at the time early morning along with him.” After three days he told him “Oh Abul Qasim, I am having the habit of breaking of the fast next day and for your sake he used to eat at the time of early morning. As you are a trainee person so it will harden upon you.” He told him that “ He will follow him in this matter. In short gradually he began increasing then he used to break his fasting after three days and then gradually he increased by breaking the fasting after seven days and for ten days. Then Khaja Sahib told that “ This person Abul Qasim did not know before, except fasting of the Ramazan and five congregation prayers. Once his Sheikh went outside of the room and he was praying Ishraq (mid morning supererogatory) prayer so he asked “What he is praying.?” He told him “Salat al-Ishraq ("Sunrise Prayer") i.e. very shortly after sunrise) prayer.” He told him “To teach him that prayer.” After that, “One time his Shiekh was praying before him Salat al-

Awwabin ("Prayer of the Oft-Returning"), thus specified by the Prophet for the late morning prayer when the sun is very hot. So he asked him "What he is praying.?" He told him "It was called Awwabin prayer." So in this way the Sheikh taught him the following prayers.

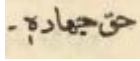
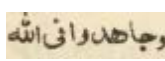
1.Zawal (sun setting)

2.Awwabin

3.Tahjud (supererogatory prayer in the early hours of the morning)

He was used to busy day and night in the worship of Allah. He was becoming well known and famous holy person of his time and all mankind incline towards him. In short, of the conversation that there was found in his heart the demand of fondness of Allah and he was getting this capital and he was engaged in his endeavours and was reached in the nearness of Allah. If the man will not walk in the way of Allah then he will not reach to the final destination. Unless he will not do endeavour he will not find Allah in this matter. He said

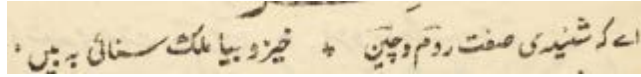
والَّذِي جَاهِدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

and he said "   is its condition and its reward is so how it is deserving the reward without the condition.?"

The 44th episode

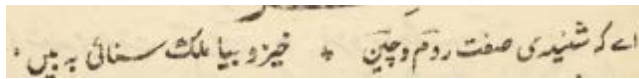
The felicity of the kissing of the feet of the Khaja Sahib available to me. Khaja Sahib asked me whether "I am writing poetry.?" I told him that " No." Then he told " Mir Hasan and Amir Khusro wanted to write poetry in the style of Sheikh Sadi but they could not follow such style. Hazrat Sadi whatever said which was of his own condition. Khaqani and Nizami were very pious persons. But the poetry of Sheikh Sadi reflects

the condition of his own.” I have mentioned about Khaja Sinai. He said “He was among abstainer and who left the world and its people and he used to live in the grave.” Then he said “ Hazrat Sinai wrote his books in Ghazni. One prince in Rome heard his following line of verse.



Then he was called the minister of his father and asked to him “The meaning of the poetry. And asked Sinai is king of which country and his country is bigger than the Roman empire. And he did not hear about it.” The minister told him “ Oh prince, Sinai not referring here to this world and he is referring the country of indigence.” He asked him “What is Fakiri (poverty).” The minister told him that “ Those who are having a quality of indigence could not see the people of this world and who did not like this world. Those who are the people who have indigence with them, then they can explain the country of indigence.” The prince told him that “It is required for him to go and see him and ask with him about the condition in this matter.” He told his father “To give him permission to visit Ghazni city so that he can see the country of the friend.” First the king ignored his request, but when he saw that his son who is surprised and worried so that due to this thinking whether he may not become mad and for this reason he told him to go and send with him 1000 Turkish and 1000 Roman slaves for his service. When Ghazni came, he asked “Where is the house of Khaja Sinai.?” The persons told him that “ He did not have house and he may be there in any deserted mosque or in graveyards.” The prince took one person from there and went to deserted mosque and graveyard and at last that person saw him from far away and told the prince that he is sitting on the broken grave there in the direction of Qibla (direction in which Muslims turn in prayer) and he is sitting while putting his head on the edge of the saintly

dress and he was in the engagement there. The prince asked the slaves to stand at away from there. He was getting down from his horse and wore a royal dress and wearing also rain coat and he went in front of him. Khaja Sahib able to know by sound that somebody is coming there and he lifted his head. The prince said salam and put his cheek on the ground and he stood and went near to him and he kissed the holy foot of the Khaja Sahib and he stood there with respect. Khaja Sinai asked him “Oh young man, who are you.? And from where did you came from.? ” He is said he came from Rome due to fondness.” He asked him “For which thing.?” He told him “One of the lines of his verse made him, surprised and wonder.” He asked “Which is that line of a verse.” The prince recited the following line of a verse.



And for its meaning he asked the minister whether the country of Sinai is bigger than the Roman and China Empires and his father is ruler of Rome empire. The minister told that “ In the line of verse, it is not referring the country of the world, but it is not the possession of the world, but its meaning is possession of the Fakir.” He asked “What possession of the Fakir.?” He told that “The persons of the world cannot explain the possession of the Fakir and one who is Fakir then he can explain in this matter.” I have said in my heart that now to go to the person who said line of a verse and from him its meaning will be known in the best way. So he is present in his kind presence there. So the possession which you have to show me.” Then Khaja Sahib told him “Do you see our country.” He said “Yes.” He asked him three times. Then he told him that “ If you see my country, then you will leave the country of your father and come and see it.” He lifted the edge of the saintly dress. Allah was shown him such things in it that he was becoming unconscious and was falling down there. When

he was coming back in the normal condition then Khaja Sahib asked him, “Have you seen our country.?” He told that “He was seen it well. You have made less description of your kingdom in your line of a verse. And what is the value of the countries of Rome and China and all kingdoms of the world is nothing against it.” Then Khaja Sinai told him, “Now you met me so you go to your father.” He said “He will not go from there and live in your service. And give him something from your country.” Khaja Sinai told him that “In this dress you cannot go there with his country.” The prince stood and he was given permission to the slaves to leave from there along with the army. He spent money with him on the way of Allah and he was purchased one blanket and tear it into two pieces and sewed its two sides like as un-stitched shirt as part of the shroud and wear it on the head. And he went into the service of Khaja Sahib. Upon seeing him in that condition he told him that “Come in better shape and came there as a man.” And from possession, he was given him many things. At that time I told that “The fate was able to say this line of a verse for this purpose by Khaja Sahib.” Khaja Sahib told “Yes, for him it was said by him.”

Then Khaja Sahib in his statement of about qualities of Khaja Sinai said this second story that “In Ghazni there was a man who belongs to the family of judges. His forefathers were working on the post of Qazi. He was called Sharafuddin Chief Justice, but he got this post of chief justice in his inheritance and he was deprived of the knowledge and he was an ordinary person. The persons had said to the king many times by allusion and the clarification that “In the Islamic Kingdom the chief justice is an uneducated person. He is issuing un-Islamic orders wrongly.” But as he was noble and son in law of the king, so he was ashamed of this objection and he was thinking how to suspend him from the post. Once appearance of the crescent was there on the Thursday

night and all persons came there in the royal court to greet the king and among them Qazi was also there. The king told him that “He wants to hear some advice from your side and tomorrow is Thursday and you take care and on the Friday tell advices.” In this way king wants to suspend him by taking the chance on this occasion. When Qazi Sahib was returned back from there in the condition of surprise and amazement and his heart was in bad condition and his chest was like be consumed with rage. He was thinking in his heart that tomorrow is Friday and he is not educated and how he can make preaching and from which reason he should avoid the preaching.? But he was seen story in some book. He stood and sat on the horse and he was taken with him a slave and he left out of the city of Ghazni. He was getting down from the horse soon at the distance of 3 Kose (one and a quarter to three miles) where there was a canal and it was a delightful place. He was given his horse to his slave and asked him to go away to the long distance from this place with horse and stand there and the slave was standing away in the long distance from there. The Qazi was taking out his dress and was taken, bath there and after cleaning he was drawing a picture of the grave in the earth and he was standing on the right side of the grave and by stretching his hands he was praying with manners which as follows.

“ Oh prophet of Allah, he is helpless and concerned and he was advised for the preaching and I am uneducated only. Then by putting his head on the right side, he began weeping bitterly and he said “Oh prophet of Allah helps me.” Then he stood and rides on the horse and come back to his house. In the night he was seen the prophet of Allah in his dream that he is putting his saliva with his finger of witness in the mouth of the Qazi.

When Qazi was waking up from the sleep, then he found there was such passion of knowledge in him which could not be described and

Qazi was happy. At the day break all learned and Mashaiq (venerable) persons were awaiting that there is order of king of preaching for the Qazi and what uneducated person will make a statement there.? Surely he will be degraded today by the king. At the other side Qazi was entered into the mosque first from all other persons. There was the arrangement of the meeting and the pulpit was put there. When the king came there, then Qazi went on the pulpit. The mankind was in the condition of surprise that what uneducated person will say there?." In short Qazi began his preaching and he said such a speech that all learned persons, Mahaiq persons, and eloquent persons were surprised due to his power of speech and eloquence of his language. The king began weeping bitterly while putting his handkerchief on his eyes. Those learned person who were expecting his disposition were also weeping there helplessly. In short, he was given such preaching which was not heard by anyone. Khaja Sinai was also there at this meeting and who recited the following line of a verse by standing there."

اے کرو نبی در بہنت آپ دہن چہ اوتھم نبوت است و تو تم سنن

Then Khaja said that "Khaja Sinai was such a great person of saintliness" and he said that Khaja Sinai and Sheikh Usman Khairabadi and both of them got felicity together from that Majzub (one lost in divine meditation) and the story of him which was stated previously.

The 45th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. Khaja Sahib asked me about my brother who is in the employment of the king and who went away to his duty somewhere. He told "Some army men come back will be found in good condition."

Upon this he told this story that “ My acquaintance whose name was Shamsuddin who was a cloth merchant and due to favour of Allah his heart was neglected the world and he was sold away his property and paid dower amount to his wife and said to her that “ If you want another husband then I want to give her divorce otherwise this house and sons are given to you. So you can stay in the house with comfort.” She told him that “ She did not want anything and I will share with you in your condition and whatever there will be written in the fate I will face it” and his sons also said the same thing in this matter. Then he was paid more amount than dower amount and he told his wife “ To invest this amount in the business of her relatives so that there will be an amount for her livelihood.” Then he went into the service of Sheikh Nizamuddin Auliya and he becomes his disciple and shaved his head. Upon getting this felicity he was returning back from there and on the way he met with me and I was coming to Delhi from Patyala village and he was going from Delhi to some other place. I could not recognize him from at the long distance and when he came near to me and he said salam to me then I have recognized him and shook his hand. He was becoming old and his color was becoming pale and he was wearing thick and unclean dress and he was carrying one big spouted jug in his hand and there was one Darwesh in his company. Before this his dress was used to be very fine and when he sat on the carriage then at that time some slave used to run before his carriage and now I have seen with this condition. I have asked “ Shamsuddin how his condition?” and he said “ There was favour of Allah upon him and Who has granted felicity to him to ignore the world.” I told him “This spouted jug is not good and take his spouted leather bottle “ and he said “ No, everybody will look for it so it has to take care and nobody did not desire of earth spouted jug. And he usually gets down in the mosques and deserted places. Whenever he will stay

and put this staff under the head and keep this earthen spouted jug by his side and live with the condition of without any worry.” I was surprised and told him that, “How the favour of Allah was included with your condition.”

Then he told this story that, “In Ajodhan there were lived two Munshi (clerks) brothers. And upon one among of them there was prevailed such condition that he left the employment and he left his wife and sons with his brother and went into the service of Sheikh Fariduddin and he was becoming his disciple and was engaged in the thinking and remembrance of Allah. That brother takes care of the family of his brother and sons more than his family members. By chance that brother was becoming seriously ill as such that the person has covered him with coverlet for this reason and they started preparation of funeral and burying him in the graveyard. Another brother came in the service of Shiekh Fariduddin weeping bitterly. And he asked him “What is his condition.”? He told “he has one brother due to his help he is engaged in the remembrance of Allah and be free and rest assured in your presence. He used to take care of my family members more than me and if he will die then my family remembers will press for the earning of livelihood for them. And due to the worry of thinking of food, then there will be no flavour of sincerity and worship.” He called him near and told him “To do meditation and see that your brother has become well. The persons had put him on the bed and he is eating food there.” When he closed his eyes and when he was seen that everything was good then there was a satisfaction to his heart. When he was returned back to his house and he found his brother in perfect health condition. Then the Sheikh told him, “Oh person as you came here as sympathetic and he used to be remain in the same condition in the company of the truth. He did not disclose the secret of his heart to anybody.”

After this there was prevailed a condition on Khaja Sahib and he started the details of piousness of the personality and plenty of knowledge of revelation and miracles of Sheikh Fariduddin by the way surprise he said that there was a strange revelation of him. In the respectable condition he sat on his two feet and he told this second story that's near Ajodhan there was one village Bhola and its ruler's name was Turkish Khonrez. He had one falcon with him and whom he likes and be fond of him very much. He used to advise his chief hunter to fly the falcon except in his presence and do not fly in his absence. If he will be flown and falcon will run away, then he will give him severe punishment of killing. One day by chance he went along with his friends outside of the city to flow the falcon there. There they saw one bird was flying in the air. So all of them insisting to fly the falcon so that he can catch the bird. He told them "The king was prohibited him in this matter so how he can fly the falcon.? If he will flown then there will be killing of him by the king as well as there will be regret." The friends told him "You fly without worry and shown the hunting of the bird. We all are on the horse and follow the falcon so where it will go.?" So upon insisting of the friends he was flying the falcon, and whose was flown in the high and vanished from there. All the friends were separated from there. The chief hunter also went for some distance and he began thinking that ruler is having very bad manners and he will kill him as he was acting against his advice in this matter. So now how to face him and go before him there.? Now, due to fear there was an overwhelming weeping upon him. And while weeping, he began slapping on his cheeks and mouth in this matter. Then he began thinking that for sold away the horse and to becoming Qalander person and to go and settle secretly in any other country. Then he began thinking that if he will go another country, then the cruel ruler will catch his family and children and Gods knows what

punishment he will give to them. So on this nervous condition he went towards Ajhodan and present in the service of Shaikh of time Khaja Fariduddin Ganj Shaker while weeping, he was putting his head on the feet of the Sheikh and he told him to explain his condition. Then he told him all details of his story. And he told that “How he will face the cruel ruler. If he will go another place then he will catch his family members and treat with them hardly.” He was called food for him and told him “To eat.” He told “This is the second day of the falcon lost and I have eaten food last time in my house and in this situation who will like to eat and drink.” Upon his insisting he was eating food brought to him there. He stretched his hand and eat one morsel and he said that “It is not passing in his throat.” The Sheikh told him “To eat food and Allah is empowered on your tranquility.” And for his sake he made pieces of the bread and put in the cup and eaten some morsel. He told “As per his instructions he was eaten morsel, but which is not passing through the throat. But there is amazing for him that when the ruler will hear that upon flowing of the falcon I left the place so for this reason what punishment he was given to his sons.?” The Sheikh told him “Stood and see your falcon is sitting on the parapet of boundary wall of the city and go and caught and bring from there.” When the chief hunter saw the falcon then he was becoming like a person who going near to death due to sudden joy but for the sake of the Sheikh he runs towards there. The wood on which feathers are kept in the net and which is known by hunters as Bulawani. He was taken out from his waist and which was shown to the falcon so the falcon came and sat on his hand and he caught falcon and brought immediately in the presence of the Shiekh and he told him that “He is presenting his horse in his service so please accept the horse and for him, he is a person of the slave for always.” The Sheikh told him “On which thing he will go back from there.” He

told that “ He is very much happy and his feet were becoming like the feet of the deers. So he will reach by running and jumping from there. When he came there he was such a dead person and now due to your kind favour, he has got new life.” Then Sheikh told him that “ He was accepted the horse and will give him so he should go to his home on this horse and on reaching there sell this horse and send half price amount to me and I have given you half price amount to you.” The chief hunter went from there and reached into his house. In the city there, was the news that chief hunter lost royal falcon, and he ran himself after from the city. The ruler was heard this, but still he did not do anything to his family members. When he was reached in the city, then it was noisy in the city that the chief hunter coming back with the falcon. The ruler was, called him in his presence at that time. He asked him “ Falcon was an animal, but why he was running away.?” He told him that “ Oh my master this falcon was very dear to you. And you have given instruction and prohibited me not to fly the falcon in the air. The action which was done by against your order and falcon was lost, so how he will see your face and what explanation he will give to him.? Now I got the falcon, and come back here in your presence.” The ruler asked him “Where is a falcon”, and he told him “Falcon is in the house.” And he told him “ To go immediately and bring falcon there.” The chief hunter coming back to his house and was taken the falcon in the royal court of the ruler. The ruler took the falcon, and put in his hand and he was finding falcon in fresh and in good condition so he was happy in this matter and asked him “How he was finding falcon back.” Then he began his story from since the beginning that “ He went with some of his friends to fly falcon and when saw one bird then they asked him to fly falcon. He was not agreeing with it, but due to insisting by them, he was flown to the falcon and which was reach out of the sight. All persons searched but could

find falcon, and left off from their houses. I began thinking miserable that one who will act against the saying of the master then he will face loss. As there were good days for me so went towards Ajodhan and he went there in the presence of Baba Farid and began weeping there. Then he asked my condition and he brought food for me and which was not eaten by me there and I have tried by my best in this matter. Then Sheikh told him to eat the food with satisfaction as Allah is empowered for your satisfaction. I put one morsel in my mouth, which was not passing through my throat. Due to the kindness and favour, he told me that why he is worried.? Come and see your falcon is sitting on the parapet of the boundary wall of the city and go and bring the falcon. I have shown to falcon the wood on which feathers are kept for calling the birds and which I have taken from my waist and shown the falcon and then falcon came and sat on my hand and I was caught the falcon.” The ruler told that “ Sheikh Fariduddin is such a great pious and a virtuous person.” Then he was given him some amount to the chief hunter and told him to give this amount to the Sheikh of the time as an offering from his side and before he was not devotee of him. The chief hunter told him that “He is going into the presence of the Sheikh because when he got falcon, and he was seen his strange miracle of him with his own eyes then he was presented his horse. Then Sheikh told him that he was accepted the horse and will give him so he should go to his home on this horse and on reaching there sell this horse and send half price amount to be given his children and he should bring half amount to him. Now I have to go Ajodhan and to give him half the price amount to the Sheikh of time and also he will take with the amount given by him.” That ruler was becoming his devotee and he was paid very much respect and honour and he was becoming his disciple.

When this story was finishing then he said “ It is method of spirituality that without endeavours there will not be anything available.”

And he said **وَالَّذِينَ جَاهَدُوا فِينَا لَنَهَبَنَّ لَهُمْ سُبُلَنَا** “ So the first thing is endeavours and after that there is an observation.” Then he was reciting this verse.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ . Afterward, he said, “ For a period of many years the disciples who were engaged in the begging work while taking the bowl of beggars and used to live in the service of the Sheikh Fariduddin. So my Sheikh said “Many times that they did used to eat bitter gourd full of stomach in the shrine of the Sheikh and that day will be the day of Eid (festival) for us and when there will be not available bitter gourd in the shrine. So they used to begging for this purpose.” Then he said “ Pious men of Allah they have great suffering on them due to this reason they were able to reach such position of status.”

The 46th episode

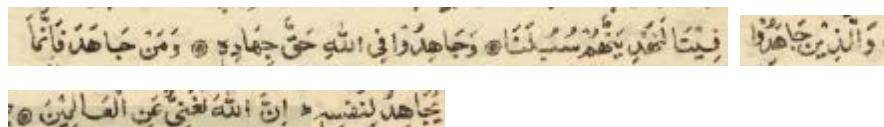
The felicity of the kissing of the feet of the Sheikh to me. The Sheikh said about Qazi Mohiuddin Kashani that “ He was studying book ‘Bazdavi’ with him. He was a great research scholar. In that meeting one disciple of Khaja Nizamuddin Auliya was present there and he told this story that “Once he was becoming seriously ill. So the friends were finding difficulty of the recovery of his health. Upon hearing this Khaja Nizamuddin Auliya went to see him. So he stood by caring himself and was paid respect to him and by that time his health condition began improving. When the Sheikh was returned back from there, then he said that “ Apparently he came to visit ailing for me, but see that how he secretly taking away the illness.”

In this meeting there was came one Darwesh person from Zafarabad. He asked him that, “Whether there was any Darwesh there.?” He told that “There was no Darwesh before, but now there is one Darwesh who was becoming Sheikh and he is making disciples there.” I have asked him “How he will make disciples.?” I have asked about the details of his caliph and lineage of saints.? He said “Sheikh Aleemuddin who is grandson of Khaja Fariduddin and who was given him paper in this matter and also he was granted permission to make disciples.” Then that person said with the Sheikh of time “Whether this argument is right by giving in writing whether that person was becoming real disciple of Sheikh Aleemuddin or not.?” The Sheikh said that “If he will see disciple of another person that who was completed the mysticism and he was reached the position of perfection then it is right and correct then he should give permission from his side to make disciple in the authorized method other than the method of previous method.” From audience one person said that “It is like that Sheikh Jalaluddin Tabrazi was given permission by Hadrat Abu Saeed Tabrazi.” The Sheikh of time said “Sheikh Jalaluddin Tabrazi was disciple of Sheikh Abu Saeed Tabrazi.” Murtaz Kamil Mahal who came into his presence and pledge at his hand. He was able to get perfection due to his becoming a disciple previously. So at that he was able to get caliphate and permission from him. There is a tradition which is reported by him that his spiritual master had 70 disciples and they had left the world and their dress was pyjamas and caps only. During the journey if they find a river and if there will be no boat there, then they put their feet on the water and cross the river. They used to travel for the establishment of prayer and remembrance of Allah around towns.

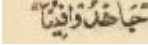
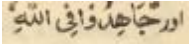
Then he began about the details of the recluse of the world of Sheikh Abu Saeed Tabrazi that “He was a great hermit of the world.

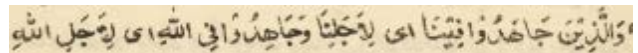
He has spent his life always in indigence and endeavours and he did not accept anything from the people of the world. Once king of Tabriz has sent something as offering for him, but he did not accept it. When that royal assistant was to go away from there, then he said to the servants of the shrine that the way from he came and went away to dig out it of one span and throw the soil out. The person who brought offering was met servant of the Sheikh outside and he told him to accept something from it so there will be a cause of benediction. That person due to the reason that there were many days of starvation upon the Sheikh and now the time of breaking of fast is near so that he can purchase something and will present in the service of the Sheikh. So he was taken some amount of the offering from him and he has prepared food and fasting items and he has taken before the Sheikh after Maghrib prayer. He has eaten some morsels, but he did not find fondness and interest in the worship. In the morning he has asked from where he got the food. The servant did not want to say in this matter, but upon thinking he told him that royal employee has given him some amount of the offering to him. So he thought that it is proper to prepare food items for that amount as there is condition of starvation upon you since some days and the food is from the offering amount. Upon hearing this Sheikh was suspended him for his service and told him that he is not eligible for the service.”

The Sheikh of time told that “ Friends, on this way there is a condition of endeavour and without endeavours there will not be available observation and then he was reciting the following verse.

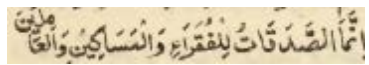
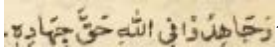


One who will engage in the endeavours, then there will be benefits for his soul and in the other world there will be an increase of

the status.” I have asked   “What is meaning and the difference in between both of them.?” Then he said “He will explain.” Then he began such a fine speech that and some persons of knowledge who were present in the meeting even could not understand it. Then he said “Now he will explain clearly and in an easy way ”and so that the persons were able to understand it. Then he asked me “What do you want to ask.?” Then I told him the same thing, then he said that

 “ In the word Fe in this Arabic phrase there is the severity of the junction is there and which is not there in the word Lam and Fe is an adverb and in which it reveals there and

 on this proof he was reciting this verse

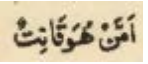
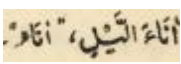
 and he said in about other places of the alphabet of Lam and he said about word Reqab which is there with word Fe. In word Reqab there is severity of demand and which is not found in others. And in others there is end of appetite and in Reqab there is to left of Raqiya is there. In Ruqiat there is order of death and one who will free a slave in fact he is giving life to the dead. So in it comparing to others there is severity in it. So this speech was about the knowledge of grammar which he was explained in this matter. The learned persons have mentioned in this good point is that one who will engage in the endeavours for the sake of hourie and palaces as well as for the paradise or specially for the pure personality of the Allah. So this first endeavour is for the sake of Allah. And another endeavour is made with Allah. And the endeavour which is done with Allah and which is required hard and complete and in it there should be fulfilled its rights of the requirement. Then he said  that “ The persons did not understand the value of demand so they did not follow difficult and

hard endeavours. And if they know the value of demand, then there will become a difficult endeavour as an easement.”

Then he said “ Take care of time, usually in the nights to be woken up as in the nights as there will be sent down lights.” I have asked “Whether to be waking up is required in the first part or in the last part of the night.?. He said “It was mentioned in the tradition of the prophet of Allah that after the passing of the half night there will be sent down graces from the world of Lahut (world lying beyond space and time) to upon the soul and from the soul, it will be sent to the heart and from there to body limbs and from there it will be dispersed in the world.”

سأل رسول الله ﷺ عن جبرئيل بن الفضل

الاوليات فقال لا ادري لكن اذا مضى نصف الليل، ترتعد الملائكة ويهتفون

Then, upon taking a deep sigh, “He said when there will be sent down of graces on the waking persons and there will be deprived of the person who will be sleeping at that time.” Some person asked “ What is the sign of graces.?”. He said “Its sign is that at that time there will be happiness and satisfaction of the heart will be there and it will be good time it means there will be interest and fondness available.” I have asked “Whether upon finding such time the persons will be engaged day and night in this matter.” He said “Yes”. Then he recited the following verse.  In this verse  refer here 1/3 night and half night, daybreak and the sun rising time.”

One friend told him that “ He was seeing a dream.” So he paid attention towards him and heard him and was beginning story the related with it that “ Khaja Hasan Basri and Ibn Sairin was lived during the same period of time and in the same city. And Khaja Hasan Basri was not devotee of Ibn Sairin. One time he was seen one dream that he was standing on the high horse in the naked condition. He told the dream

to his disciple and send to him, Ibn Sairin to know about interpretation of the dream. That person went to see him and he said “He was seen a dream in which he was standing on the high horse in the naked condition.” Ibn Saren was seeing his face carefully and told him that “This is not your dream and this dream belongs to Khaja Hasan Basri and high is the world and standing in the nakedness is his solitude and his unrelatedness of the world which is such that he is not fondness towards it.” That disciple came back in the presence of him and told him all details and interpretation of the dream. Upon this Khaja Hasan Basri was happy and becoming his disciple for the following two reasons.

1. That he has good and pious devotion to him in his absence. The wise person said to the disciple that “It is not his dream.”
2. He was given the best interpretation of dustbin as (world) and regarding his nakedness he said about his unrelated and solitude towards it.

In this chapter of interpretation he told another story that “One person came to see Ibn Sirin and he told his dream that he is holding one ring in his hand and from which is stamped on the mouths of the persons and on the private parts of the women.” He asked him whether you are not a Maozzin (one who shouts the call to prayer) of any mosque.?” He told him “Yes”, he is Maozzin of such and such mosque.” Ibn Siren told him that “ You used to give prayer call before time and do not make such haste and during the month of Ramazan, when there will be prayer call before morning then the persons by thinking start of the dawn so they leave pre dawn meals and intercourse with their women. So it is like stamping the private parts of the women and rumours.”

The 47th episode

The wealth of the grace of meeting of the Sheikh available to me. Khaja Sahib said that “ The worship of manifest depends upon the food. But instead of it which thing is depending upon it. Then he was given explanation of it that if the Salik (mystic initiate) on this way will have interest and fondness in this matter then it will be instead of food and if there will be no affection and fondness then it will becoming such worship which will cause of hunger because organs will be coming in motion and due to the movement there will be creation of appetite. Upon this he said “ This saying of the prophet of Allah. **! ابييت عند ربي يطعمني ويسقيني**, and from **! مراد يطعمني ويسقيني** it refers here is that he will be given sustenance by source of remembrance of Allah.” Then afterward he said that “ For some persons eating of the food is worship so upon the time of appetite, he should desire and eat and drink then at that time whatever he should eat which will not be free from the following three conditions.”

If he should eat with the intention that hunger will be no more and so there will be increase of obedience than this food exactly will become as worship. So in this matter, there is saying of the holy person **انا اكلت وانا اصلي** that he is eating, which is like his praying for him. That food which is eaten for the sake of power of worship is exactly of the worship. And if it is eaten for energy then it will become permissible. And if it is eaten for lust, then it will be coming illegally.

Then he said “ The remembrance of Allah is also causes of appetite and which is done instead of the food. But meditation of presence and observation and in which if there will no movement of the organs of the body and which is not due to cause of appetite.” Then he told this story that “ Khaja Eiqal Maghrabai who was in the Holy Harem (grand mosque of Makkah) for a period of four years there in meditation and during this period of four years he did not eat and drink.” He said “When the heart has engaged in something then there will be no remembrance of eating and drink of the anything.” The story of shop keeper which he was said before he reminded that with surprised that he could not remember whether he eat or not.? It means satisfied and appetite in the dealing of the selling and purchasing is not able to known to him. The other world is not added to this world. And in the same way wisdom not added to the sagacity and wealth is not added to government.” Hadrat Umar said that “لو كانت الدنيا والآخرة
اجتمعتا لأحد غيري لاجتمعت لي لأن لي قوة وبينة
”. He said “Saying of some other pious persons from the book ‘Awarif.’
أردت العبادة والتجارة فما اجتمعتا
فتركت التجارة واقبلت على العبادة

Then he said “ One narration that there was one pious person and who belongs to the categories of holy personalities. Who is called Ala Bada Nashin (upholding of desert sitting). And who was construction one worship house there in the jungle and around it there was no habitation to long area. One day three Darewsh who visited him there. At the time of visiting they have thought in their hearts that we are going to visit one pious person to whom people call a person of miracles and wisdom. And everybody thought something in his mind and if he is a person of miracles than he will know about his thought then he will inform his thinking in this matter. One said “ He is having stomach pain

and if he is a person of miracles, then without my saying he will put his hand on his stomach and recite verse Fateha so he will become well.” The second said “One book named ‘Nodana’ which was compiled by Mansour Hallaj which he is having with him and if he is a person of miracle, then he will give me that book” and the third person said that “I know that he is living in the desert and if he is a person of miracle, then he will serve him with hot sweet.” In short all these people upon thinking such things came into the service of that pious person. First, he called that person who is ill due to stomach pain and recited verse Fateha while putting his hand on his stomach and told him to go you are becoming well. That person immediately was becoming well. Then he called second person and told him “Book ‘*Nodana*’ which was compiled by Mansour Hallaj is kept there taking it and bring back soon upon copying it.” Then he called third person and told him that “Oldman upon wearing dresses of shyness and Bayazid, you are demanding pleasure of your soul and go and remove your dress and come back to him so that he will give him food of pleasure of the soul.”

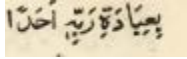

The 48th episode

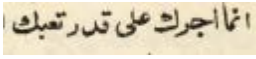
The felicity of the kissing of the Sheikh available to me. There were many persons in the meeting place. Khaja Sahib was asked conditions of everybody. And with one person he asked “What does he work.?” And he told him “He is engaged in the work of agriculture.” Then he said “Morsel of agriculture is best morsel. Many peasants were passed away who were persons of the status “ and upon this he told this story.
The story.

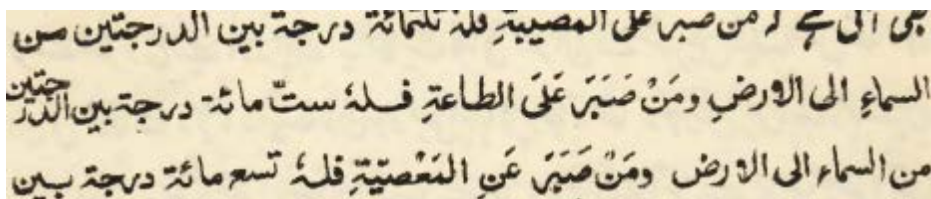
“ During the time of Imam Ghazali there was one peasant who was a person of condition and among the mankind his miracles were becoming well known and famous. When he will pray for rainfall then there will rainfall and when he will pray to stop of rain so there will stop in the rain. He was famous among all persons. When Imam Ghazali was heard, his condition then he thought it is not proper to call him there so he went to see that person at his place of residing to enable to get blessing in this matter. In short, he went to see him. The persons have told that pious person that “He is a great pious and learned person well known by the title of Hujjat al-Islam.” That cultivator was a general Muslim and who belongs to the village. So he could not understand the meaning of Hujjat al-Islam. At that time he was taking one basket in his hand, he was engaged in the sowing of grains in the field. In the same way of sowing grains he came to visit Imam Ghazali there to talk with him. At that time one another person told him, “ To give him a grain basket to him and talk with him and during that time he will engage in the work of sowing, of grains in the field.” That pious person did not give him a grain basket to him and did not like his sowing method of grains in the field. Imam Ghazli want to know about his condition and he thought any work of the pious persons is not against the will of Allah and there will be a good intention for their every act. So he wants to know “Why he did not give his grain basket to that person as the sowing of grains by his permission to that person and which will allow him to talk with him freely so there will be grace in this matter. That person may do his work of agriculture so that his cultivation work may not damaged.” That person told him that “He will do the sowing of the grain work with heart of content and with heart of remembrance of Allah and he expects that one who eat it then he can get energy and grace for his worship and which should be spent in the worship of Allah. If this grain basket

which be given by him to some other person and if he will not do the sowing work of grains by heart of thankfulness and with heart of remembrance of Allah and then I have fear that there will be no grace in it.”



Then he said “ In the dealings there will be required sincerity of the intention. The correct of intention is that one should not do any act or conversation without intending. If somebody will perform prayer with the intention that the persons will see him and call him a person of prayer. Then in this case with some learned persons and who said that prayer is not permissible and with some others, he will become infidel person that in the worship of Allah he added another. It is mentioned.

”   ”. Then he said “To put head before the mankind as prostration is not right. But there is a tradition is there to kiss the earth by lips. But also there is no permissible to honour of the grave, but there is coming tradition from the holy persons of the circumambulation of the graves of the pious persons.”

Then he said “ In devotion there is obedience is there and to be away from the sins there is sadness and difficulties are there and but its reward is more than comparing to rank. And in obedience if there is possibility that there will be available comfort and fondness in it. To be away from the sins there will be sadness and difficulties upon the soul. There is a tradition which is as follows.  And there is coming one tradition of the prophet for the excellence in keeping away from the sins as follows.



الدرجتين من العرش الى الشرى

There is Arabic proverb  and its meaning is that to stoppage of that work of the soul.  And its meaning is that the turnover of the soul from it.

Then he recited “One tradition reported by Wahab, and he was reciting one Arabic phrase and its meaning is that “One who did sin, and there is no doubt that if he thinks that Allah will not accountability then Allah will penalize him and give him punishment soon. One who does sins and having fear for his disobedience that whether there will be penalized by Allah, then Allah will forgive him.” Then he said “Faith in between fear and hope.

الايمان بين الخوف والرجاء

Attributes belong to the heart and not belongs to the organs of the body. It must required by the Salik (mystic initiate) that he should be become a guard of his body parts. So for this reason there will be created intention first in the heart and after that there will be movement in the organs of the body. When if the person will stop the organs this then intention of heart left, as in place of intention and there will be no accountability on intentions.”

Then he said “One who will keep away from sins, then for him there will be fondness and interest in his obedience.” In the chapter of fondness and interest in obedience he told this story. That “There was very much fondness and interest for Sheikh Badhani in worship. He used to pray before arch in the mosque there and except this there was no work with him. There was very much visit of the mankind with him. One day some learned persons came to visit him and he asked with them, “Whether there will be prayer in the heaven or not”.? They told him that “It is house of good deeds and except eating, and drinking as well luxury and comfort nothing will be there. Whatever worship is

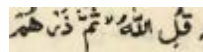
there is only available in the world.” When Sufi Badhani was heard that there will be no prayer in the paradise then, he said that “ He is not concerned with the paradise.” Then he began his qualities and first he told this story. He said that “In his city, there was one person who did not meet him and one day he was going to on any mountain and there are many mountains are there in Kethal and on the mountain, he met with one person of invisible there and who asked to him how is Sufi Badhani Darwesh.? That person of invisible told him that “He is a great pious person but regret.” But by saying regret he was becoming silent and then he said if and vanished from there. That person came to see Sufi Badhni and then he said first to him that “ On that day in the statement that invisible person said it is regret and if he did not said regret instantly then he will be have thrown him as such that his neck will have broken there.”

Then he told another story that “ When he will be engaged then there will be prevail, such condition upon him that there will be his head, hand and feet separated from his body. At that time if there will come to see him any visitor then he saw his condition then he be run from there in fear. He will make loud and cry that somebody was killed Sufi Badhani and made him tear to pieces. Those who know his condition then they will tell him “To be silent do not cry out for assistance and nobody did not kill him and this is his condition.” After some time if that person will enter inside to see him, then he will find safe and sound before the arch of the mosque there.” One person from the meeting asked “In which period Sheikh Badhni lived.?” Then Khaja Sahib told him that “ He was contemporary of Sheikh Fariduddin.”

Then Khaja Sahib told to Moulana Zain to distribute flowers among friends. Moulana Zain was taken basket of flowers which was kept before Khaja Sahib and he was distributing flowers from the basket

among the persons in the meeting. Khaja Sahib was taken one flower and smell it and recited Darud (blessing of the prophet). There were red and white flowers there. Then he said “Sheikh Abul Khair and Sheikh Bu Ali Sina were contemporary of the same time. Sheikh Bu Ali was not devotee of Sheikh Abul Khair and upon hearing his miracles he used to say that this person is perfect and know well the knowledge of illusory and duping and with this he used to tell the things of past and future. One day both of them were together in one garden. In that garden red flowers were very full blooming and elegance. The Sheikh upon seeing the flowers told him, “ We show our magnificence and elegance in this matter. By this saying all flowers were becoming yellow. Upon seeing this Bu Ali Sina was seeing the event becoming surprise and fallen down in the feet of the Sheikh and he said that “He was a false thought to himself that as an expert in illusory and duping, but for these knowledges, sources are required and must then there will prevail effect from them.” At that time he said one thing due to which all yellow flowers were becoming red flowers again and this is an act which is not possible without a true miracle.”

Then he said “ Sheikh Abu Saeed was born in Muhan and which is a village and which is in between Sarkas and Marward village. And from among his qualities he told this story that “In his childhood, he went from Mahun to Sarkhas village for education purpose. In those days Imam Sarkhasi used to give lessons there and since he used to take lessons. By chance Sheikh was going somewhere and he was seen Luqman Parinda on the height and he was sewing there his saintly dress in hot sunlight and there was running perspiration from him. So Sheikh Abu Saeed went there and he stood before him at the side of the sun and he was lifted, the edge of the shirt and provided shade on his face. Sheikh Luqman lifts his head and he saw that there is standing Sheikh

Usman and who was providing shade for him. He said told him “ Oh Abu Saeed I will give something from this saintly dress.” Then he stood and he took Abu Saeed to Sheikh Abu Saeed Sarqashi and he went into his shrine and was, called him there, “Oh Abu Fazal.” Who hear the voice and come to know that it is Sheikh Luqman while caring of his piousness he was coming there by running and was falling down on his feet. He caught the hand of Abu Saeed and given to him “ This is your friend and take care him well” and Sheikh Abul Fazal was accepted him and upon saying Sheikh Luqman left from that place. Sheikh Abu Saeed sat in the presence of Hadrat Abul Fazal and he lifted one book and began seeing and began thinking what is written in it?. Sheikh Abul Fazal upon knowing his thinking he told him that “ Oh Abu Saeed in this book it is written Allah was created 124,00,000 prophets and from all of them there was aim of one phrase of Allah. Upon hearing this conversation there was prevailed one condition upon him and he was forgetting to eat food and sleeping. He was staying night there and the servant brought food for him, but he did eat food and also he did not eat pre dawn meals. Then he was one time sitting in the presence of the Sheikh and he was remembered his lesson and there will be care for the students that there will be no absentee in the lesson. Then he told Sheikh that “ This is the time of his lesson if there will be his order. Then he will go for it and he is studying exegesis and traditions of the holy prophet and he will come back there upon taking his lesson from there.” Sheikh Abu Fazal told him “Well to go and come back upon taking his lessons.” By chance on that day there was lesson of  when Sheikh Abu Saeed read this lesson, then his prevailing condition was exceeded more. Imam Mohammed Juaini who used to give new lessons who was able to know his condition by his light of innermost and “ He was asked “Where you were in the previous night.?” And he told him

that “ He was with Sheikh Abul Fazal.” Imam Juaini told him that “ Oh Abu Saeed it is illegal for you to come here from there. It is illegal for you upon hearing his conversation to be engaged in the conversation of the others. To return back from him and live there. And he did not come there.” Sheikh Abu Saeed stood from there and came in the service of Sheikh Abul Fazal. In that condition of his amazement Sheikh Abul Fazal recited following line of a verse.

“ Who drunk with divine love and silent and who was on the right side, and but he did not have information on this matter.”

Then he said “ He was swoop down Abu Saeed and then he said to him Abu Saeed to sit in the Chilla (retire 40 days in mystic seclusion).” He told him, “ If there will be order, then he will go to the Mahna village and sit Chilla there as Sarqas is a big city and there is very much crowd and noise is there. Then he told him “ To go.” Then he came to Mahna village and he was engaged there and he was in loneliness for a period of 20 years. Allah granted him many victories of the innermost.” Upon saying this Khaja Sahib has taken deep sigh. Upon this I have asked with him “Why Sheikh Luqman Parinda is called Parinda.?” He told that “His title is known as Parinda as he used to fly in the air like pigeons. While sitting in the meeting places with talking, he used to fly sudden from there and he used to sit on the wall and the roof and once he will fly there and could not be seen and it is not known where he will go.?” Then he said that “He was done very much obedience and worship in his youth period. When he was becoming old and due to old age, he could not able to do worship, then one day in the hymns he was praying Allah “ Oh Allah when the young slave will become older in the service of the kings then he will be freed. You are the true king Absolute Ruler. I am a weak and old person. Now I could not do your worship so free me from your service.” There was heard invisible call

there in which it was said that “We have freed you.” Then Luqman was becoming like a mad bird.

The story

“ I have told him it is heard by Sheikh that Abu Saeed was done service to many of learned persons. And he was obtained graces from many learned persons.” Upon this he said “One Friday, Sheikh Saeed, who was the father of Abu Saeed was going for Friday payer along with his son and on the way he met Sheikh Yasin. Then he put Abu Saeed on his feet. Sheikh asked him “This is your boy?” He told him “ This is your servant.” The Sheikh told him that “He wants such a person who will become his sympathizer after him.” Then the Sheikh said that “ “To see him after Friday and bring Abu Saeed along with you.” When Friday prayer was over then Abul Khair took with him Abu Saeed in the presence of Sheikh Yasin. When he sat there, then he told him “Oh Abul Khair sat Abu Saeed on your shoulder and make him higher in the height and take down bread from the window.” When Abu Saeed was taken down bread which was hot and who give it to Sheikh Yasin and who made two pieces of it and one piece he kept before him and other half piece he put before Abu Saeed and told him to eat only half piece and he was eaten a half piece by himself. He was not given nothing to Abul Khair. The Sheikh told Abul Khair that “ For many years he was kept this bread on the window. There was an order from an invisible source for me that on whose hand, this bread will be coming hot, then give him half and you eat it remains half bread by himself. So it was becoming hot at the hand of Abu Saeed so Abu Saeed will become his successor after him.”

Then he told this story that “ Once in Mahna village one Darwesh came there and Hadrat Abul Khair has sent Abu Saeed in his presence

and that Darwesh who belongs to a higher category of a great Mashiq (venerable) persons and a learned as well as a person of miracles. There was formed love of the Darwesh in the heart of Abu Saeed and after some period of time that Darwesh was determined to travel from there and he told Abu Saeed “ Baba Abu Saeed we will travel from here by tomorrow.” He told him that “ He should not leave him there and take along with him.” So he said that “ As there are his parents are there so he could not accompany with him. And there will be difficult with them. Son like you if he will leave with them, then there will be very in the condition of restlessness with them.” Sheikh Saeed told him that “ He will get permission from his parents.” The Darwesh told him that “ If they will give permission, then he will be ready to take with him.” Abu Saeed came to his house and he said that “ Such and such a pious came here and going from here and he could not get full benefit from him. So there will be not possible to get such felicity again and if there will be permission from your side then he will accompany with him.” The parents were demanding of his perfection and they desire that he should get some felicity so they agreed for his departure. Abul Khair came into the service of that pious person and he told him that “ This boy will not live without you and I have given him permission. So take him along with you. He will fill your water pot.” In short Abu Saeed left with that pious person. Every day he was given him a fresh felicity till such that he was becoming a perfect person. They reached in a jungle and the pious person told him “Abu Saeed you live here and engaged with the truth and I will visit you always and go back from here.” Sheikh Abu Saeed spent many years in that jungle. In that area there were trees of Karir (a kind thorny Strub) were there and a stream of water was also there. At the evening time he will collect some fruits from those trees and will break the fast and drink water from that stream.

At the prayer time Allah will used to send group of invisible persons there with them, he used to perform congregation prayer and after the prayer he will engage with the truth. After many years his master suddenly came there and Abu Saeed stood and paid respect to him. His spiritual master told him “ Oh Abu Saeed your parents are waiting for you and you are happy here. Your father is searching you here and there and wandering in the jungles and he will come soon here and he will be happy to see here. He will be asked “What do you eat in the jungle and if you say that you eat flower of Karir tree then he will become sad. But at that time there will come there one tray of food with the invisible source, then he will be able to know that there will be arranged of food supply from invisible source and it will be coming his reply in this matter. If he will ask to accompany with him, then you can go with him.” Upon saying this he was vanished away from there. After this his father reached in that jungle in the condition of weeping in the worst situation. Then he hugged Abu Saeed and wept very much then both of them sat there. He asked “ About his situation and asked him how he was becoming so lean and how he will get food provision in jungle areas. It is good that there is comfort of water drinking facility in the jungle, but from where you will get food here.? And how there will be happening on congregation prayer in this jungle.? ” Abu Saeed told him that “ Invisible persons came there and along with them, he used to perform congregational prayer always. ” Upon hearing this he was becoming silent. At that time one tray of food was coming from the upper side from an invisible source. Abu Saeed kept the tray of food before his father. He was asked “Whether tray of food used to reach there always.” In that tray there was meat, bread, honey and all kinds of food was there in small quantity. Abu Saeed ate food after a long period of time and his father also eaten food after many years of time.

Then he told him “ Baba Abu Saeed your mother is anxious and she is in an uneasy condition due to your separation as she is separate from you. Now she did not have power of separation with her. In spite of my old age and weakness I was separated from the people and I wandered in the desert areas and suffered heavy problems and difficulties. But what unfortunate women can do in this matter.”? Abu Saeed told him, “ It is good that he will go and see mother. Let’s go in the name of Allah. Abu Khair told him “But your spiritual master who asked to sit here if he will come here and if he will not find you here so it is not good. So stay here and I will go back home and tell your mother that you are in good condition and in a better position.” Abu Saeed told him that “ Before your arrival my spiritual master came here and he told him that “Your father is coming here and he want to take with you then you can go along with him to your house.” They stood from there and went toward to their house. In the city it was spread news that Abu Saeed is coming there like the arrival of the king in the city. All men and women came outside of the city and met with him and given him presents and gifts. But Abu Saeed has given all these things on the way of Allah and he came back to his house and he met with his mother after a long period of time. After that day by day his work was increased more and more.

The 49th episode

The felicity of the kissing of the feet of the Sheikh available to me. One new Darwesh who was newly engaged in the mystic way was coming there and the Sheikh asked him about his affairs. He told him that “ He is living in Shahpur” and then he said that “If one did not have a connection and then he does not go and see anybody and if is living in the trust then he is living in good condition. The Darwesh if he

will face starvation, then he should not tell his needs to anybody. If somebody comes to see him, then he should slap on his face and made his cheek red so that the person who will see could not know about his indigence.” Then he said “One time prophet was sitting among his companions and

من يضمن واحدة اضمن له بالجنة فقال ثوبان رضي الله عنه انا يا رسول الله فقال

عائشة لا تسأل الناس شيئاً Hazrat Soban, was accepted this order and then he began not asking his needs with anybody. Till such one day he was going to the convenience and his whip was fallen from his hand and he did not ask anybody to give it and he himself gets down from the horse and collected whip as the prophet has forbidden for asking of the needs with others person.” One mystic initiate who was present there and he asked “Whether prophet was forbidden if anything to one person which will be applicable compulsory for all other persons.” Khaja Sahib said “Its orders of prohibition for all persons.” Upon this I have reminded him the following saying of the prophet. حتى لو احدى حتى على الكل And Khaja Sahib recited the following tradition of the prophet خطابي لحاضر خطابي لغائب

When this discussion was over then Khaja Sahib continued his previous narration and he stated this benefit in this matter that “Once there was three days continuously starved on Hadrat Abu Saeed Khizri so he was fixed stones in his stomach. His wife told him that to go the presence of the prophet of Allah as such and such person went and he got such and such thing and the other went there and he also gets such and such thing.” Upon the saying of his wife, he went into the presence of the prophet of Allah and at that time he was saying on the pulpit as follows. من يستعفف يعفه الله

ومر استغنى اغناه الله ومن طلبنا فوجدناه واسيناه واعطيناه ولكن

من يستعفف احب اليه

When Abu Saeed was heard this he was able to know that it is a reply to his question. Then he did not question with the

prophet of Allah and he was returned back to his house. After this there was such increase in his sustenance due to the grace of Allah that there was no limit on it. Then in this chapter he was reciting this verse

لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا

and after that he recited this verse

يُذَمُّ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

and then after this he recited this verse

قَرَأَ لِلْفُقَرَاءِ الَّذِينَ أَحْصَاهُ اللَّهُ فِي سَبِيلِ اللَّهِ لَئِنْ سَأَلْتَهُمْ لَمْ يَكُنْ فِي الْأَرْضِ

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسْمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا


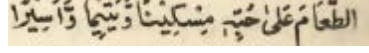
and he said “This verse was

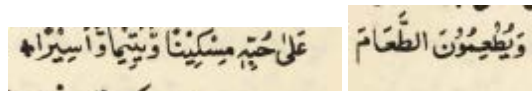
revealed in favour of beggars and immigrant persons and except them there was not available poor persons in Madina and those who stay in the mosque of Madina and they did not ask any question of need to any person.”

Then he started the story of Hadrat Abu Saeed “When there were passed three days of starvation upon him, then his wife asked him to go into the bazaar and ask something from any person and bring it into the house. Till that time his title was not become well known as Aqtah. In short, he went to the bazaar and he stretched his hand to ask something from one person there. That pious person was given him something. And he went further in bazaar than the persons of police chief were caught him for the complaint that he was cut pocket of somebody and he was snatched money and for this crime his one hand was cut. He was asked the policemen to give him his cut hand and came back to his house. He sat on the prayer mat and began weeping and he said that “ Oh hand, you have ignored the treasure of Allah and have looked for other’s wealth and so for this reason you have seen your punishment.” Then he told his heart that “ You have seen what was happening in the hand and if you will leave treasure of the Allah and look for hope from other then you will find severe punishment due to this reason.”

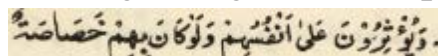
Upon this Khaja Sahib told story of Hadrat Ali Ibn Talib that “When he will return back from the mosque he used to take whoever on the way along with him to his house and present before him whatever food available in the house. Once there were passed three days starvation on Hadrat Abu Huraira. He left from the mosque and stood in the way for waiting of Hadrat Ali Ibn Talib. During this period he came over there and Hadrat Abu Huraira asked to him about some verse of the Quran and in this way he was accompanied with him to his house so that he will give him some food which he can eat after three days of starvation. In short the ruler of Muslims took him to his house while talking with him and he told him to sit on the silt of the house and he sat there. He went into his house and he told that Abu Huraira has come there and asked for food and he was heard reply from the women of paradise and she told him that “As there is fasting for you so she was borrowed flour and prepared three breads.” He told her “To bring the breads.” The leader of the women in paradise gave him two breads and she kept one bread with her. The ruler of Muslims is given those two breads to Abu Huraira and who began eating of food available.” Then the leader of the Muslims went inside and asked “Whether there is available some curry in the house.?” The leader of the paradise of women told him that, “She was collected some olive oil for swelling of your throat. As there was swelling in his throat so for massage, olive oil was purchased from the bazaar.” He was taken olive oil and another bread which was remaining in the house and place before Abu Huraira and who eaten it. On that day the ruler of the Muslims did not eat anything on the breakfast time and did not done, rub on his swelling of his throat.”

In this situation, I asked of him, “Whether following verse was sent down by Allah in his favour”. And he said “Yes”, but the story of

sending of the verse is different.   That one day the prophet of Allah was to go to the house of Hadrat Ali Ibn Talib and where he was found Hasan and Hussain in the weak health condition and there was shining of veins in their skins of beneath of the bodies. The prophet of Allah told with the ruler of the Muslims and leader of women of paradise to ask “Offering with Allah so that for the sake of its blessing there will be good health and well being soon by the grace of Allah.” Hadrat Ali, Hadrat Fatima and their slave girl Fizza were offering for three days of fasting for the recovery of their health. They did this offering specially because of the persons of starvation there will be no difficulty of against fasting. All three of them kept fasting first day and cooked three breads for breaking of fast and each bread for every person. At the time of sunset one poor man called at the door “ Oh people of the house of the prophet and he cry out of assistance to give some food for the poor person. The ruler of the Muslim was given his share of bread to the poor person. The woman of paradise and Fizza were also given their breads in following of Hadrat Ali Ibn Talib. Even this event was happening in Madina but the verse was revealed in Makkah. When in the event they have provided food in Madina so Allah has sent again the following verse by Hadrat Jibril to the prophet in Madina as follows.”



After this Khaja Sahib continued his discussion which he started in the beginning of the episode and “ He recited the following verse.



Some said this verse was revealed at the time of battle of Ahud in Madina when the infidels were captured water wells and companions of the prophet were killed due to thirstiness. And they were called that who will provide some water to them. Then at that time

one companion whose names was Hisham got some water and who send this water to his injured nephew and when he wants to drink it, then he saw that one injured companion who was crying “Who will provide some water to him.” Then he told that him, “To take this water and to give him to drink.” Upon this another injured person seeing water who asked to give him some water. So that person told to give water to that person. Till such that water was going to seven persons. When that person stood to give water to seventh person who was injured with many wounds and died there. So he came near the sixth person and by this time he was died. Then he brought water to sixth person who was not living at that time. In this way he came to fourth and 3rd person and he found both of them were dead and that water was kept remaining there without drinking from them. So in the praise of the companions of the prophet following verse was sent by Allah. وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خِصَاصٌ ”

Another tradition which is reported by Abu Huraira is that, “In the night time one guest arrived with the prophet of Allah. He sent a person to his nine wives to inquire about food availability with them. But there was not available, food from them.” Then he told his friends who were present there that, “Who will provide food to this guest as there is no food with him as all of them in the house have eaten away.” One Ansari companion told him, “ Oh prophet of Allah, I will take this guest to my house.” Then he took the guest to his house and told his wife, “ This is a guest of the prophet of Allah so it is required very much respect and honour.” That woman of paradise told that, “If there will be permissible to kill herself as per Islamic law, then she will kill herself for the sake of the prophet of Allah. With her except food for the children, nothing is there in the house.” That Ansari person told her that. “ Do not worry, you bring lamp and food and sleep the children.” She did as per saying of her husband and she brought whatever which was available in the

house and they put before the guest and both of them also sat there and before guest placed a piece of cloth served in dishes to eat together with the guest. But they thought if they eat, then guest of the prophet will be hungry. Then the woman left from there for the excuse of the repair of the lamp and then she put out a lamp and she came back there. The couple in the darkness used to take their hands near the breads and take empty hands to the mouth as show to pretend to the guest that they are eating bread with him. So for this reason guest was able to know that they are also eating bread with him. And he eats fullness of his stomach and he was sleeping there. They have done selflessness and did not eat anything and they along with their children slept without food. Next day morning when that Ansari companion went into the presence of the prophet of Allah then he told him that, “Allah was pleased with in the previous night with that man and woman and he was reciting the following verse. وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ And he said whatever your treatment with the guest during last the night with which Allah was able to know and Allah praised with you and angel Jibril brought this verse.”

“Some other say about situation of sending of the verse is that there was starvation on a companion of the prophet and who get roasted head of a slaughtered animal and in his neighbourhood, there were two days passed of starvation so he thought in his heart that they are more eligible for it. In this way that head of slaughtered animal was sent by each other person at seven places. At that time angel Jibril brought this verse in the praise of the companions of the prophet of Allah.”

Then he told another story that one day the prophet was resting in the room of Hadrat Maria Qabtia and a slave named Rabah was there who was sitting on the door of the room and watching there. Hadrat Maria Qabtia was sent for service in the presence of the prophet by King of Egypt Maqavis. At that time Hadrat Umar came there in search of the

prophet. Rabah proceeded further and he told him that “Just now the prophet slept.” Upon hearing this Hadrat Umar was returned back from there to his house and again he came there and Rabah told him again that “Still the prophet of Allah is resting,” but Hadrat Umar talked with him in a loud voice and upon hearing the voice of the Hadrat Umar the prophet opened the door and Hadrat Maria went inside of the room. Hadrat Umar went from the door and he was seen that the prophet of Allah was resting on the mat and on his side there were impression of the mat were there. In one corner of the room there were more than two kilograms of barley were found there. Upon seeing this Hadrat Umar wept. And he said “The conqueror of Rome and Persia is sleeping on the mat. You are proud of progeny of prophet Adam and the leader of the world is resting on the old mat.” The prophet of Allah told him that “Oh Umar are you not agreed with thing that for others this world is for them and for us there will be another world.”

Then Khaja Sahib told that, “It is a tradition which is narrated by Ayesha. And once she told by someone that indeed for a period of one month or 15 days will pass on us in the condition that there will no kindle of the fire.” The hearer asked her “With which thing livelihood will be passed.” She said that “We used to eat fruit called, date and salt and some time neighbour from Ansar used to send us gifts and presents to us.” Then he said “Date fruits which are available in rare in India and in the Arabian countries, it is available in large quantity but all persons did not usually eat it. Like here in India the poor person goes outside and collect vegetables and cook and eat and in the same way the poor person in Arabian countries who go outside and collect dates and eat it and get along with. With greatly surprised he said with such great respect and power the prophet said that “والذى نفس محمد بيده لو سالت ربي ان

يغيرنى مى جبال الدنيا ذهباً لاجرئها حيث مشيت ولكن آتت جوعها على سبعها وفقرها على غنائها وحزنها على فرحها he

never paid any attention towards the world and worldly things and details about this information will be explained in the next episode.”

The 50th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib was engaged in explaining the benefits and he was reached at the explanation that “ When angel Jibril reached the prophet and who conveyed salam from Allah to him. الله يقرئك السلام ويقول خيرت

بين نعيم الدنيا وبين نعيم الآخرة It means to accept the prophet hood with the option of the comfort of the world or with indigence.” The prophet of Allah said “نبياً فقيراً أجوع يومين واستسعر يوماً” اخترت ان اكون “ . “When the prophet will be eaten, then what he will eat on that day?, he eats some date fruit.” In short, when holy wives of the prophet of Allah heard that the angel has brought message of Allah and the prophet has adopted indigence. As the women have deficient in understanding and about them it is said that

العقل والدين هن ناقصات deficient in understanding. They began saying among themselves that so they could not able to get fine dress and food. If the rich people of the Arabia will call them, then could not able to go to their houses as guest there and they will have good jewelry and fine dress with them. Upon this situation the following two verses were sent down by Allah. امتعنوا واسرحكن من احابيلهم وان كنتم تردن الله ورسوله والدار الآخرة

يا ايها النبي قل لا زواج لك ان كنتم تردن الحياة الدنيا وثبتت فتيها فتعالين | فان الله اعد للحسنات صكاً اجر عظيم At the time when these verses received the prophet of Allah want to inform

about these verses to his wives, but he thought that as women are having less wisdom so whether they will adopt the former division. So he has called her first who is having less in age and wiser woman Hadrat Ayesha and told her that, “I will give you option among two things and whatever you will like it than adopt the same thing. But do not make haste in reply in this matter without thinking over it. Hear it and take advice from your father Abu Baker Siddiq and whatever he will give advice in this matter then act upon it. Upon this the prophet of recited two verses and he said if you all like the decoration of the world and the world, then I will give divorce and separate all of you. If you like Allah and his prophet with poverty and hunger, then on the day of judgement there will be great reward and full comfort will be available there.” Upon hearing the command of Allah, Hadrat Ayesha told him that “ Oh prophet of Allah for this matter you have told me to ask to take advice from her father, but I will say to you without thinking and without taking the advice that I like Allah and his prophet. Whatever there will be difficult and problems will be in the world which is desirable in the fondness and nearness of Allah and in the willingness of the prophet of Allah and which will be for us as cause of comfort.” At the time of conversation all the other wives of the prophets were standing on the outside of the room and when they heard that Hadrat Ayesha was opted Allah and the prophet and the difficulties and problems of the world, then all of them were entered into the room and they all said that they have also opted for Allah and his prophet and poverty and hunger.”

Then Khaja Sahib said that “[The world is nothing and one who keeps large wealth, then there will be many enemies of him.

Then he addressed towards me and he said “ Oh Darwesh for many years he has a desire of wearing Thaband (sheet used as a garment for the lower part of the body) and shirt and cap on the head and to go any

mountain or jungle area to go and sit in any mausoleum or mosque. Then he remembered the city and he said he liked very much farms where he will find comfort and pleasure due to loneliness. In these days those gardens and graves were no more there. It was heard that those good places of comfort and pleasure were destroyed.

Then he said “ Khaja Mahmood father of Moinuddin who is the nephew of Moulana Kamaluddin used to accompany with me there. Always we used to perform morning prayer in the mosque and leave from there and on the way we will engage in the daily recitals and when we reach on any mausoleum, then I will tell him whether you can go to your house or engage lonely on any grave. Then he will accept my advice and leave from me there and he used to engage on any grave till time of late afternoon prayer. We used to go for cleanliness at the time Zuhar prayer and make there prayer call and at that time ten or 12 Darwesh persons came there and join in the congregational prayer from their places of engagement and make me a leader in the prayer and rest of the day will pass in the remembrance of Allah, there till such that there will come the time of Maghrib and Eisha prayer will be performed there in the desert then we used to come back to the house with the engagement of daily recitals. When we take rest in the jungle, then we used to cover an area in between trees by ropes and used to sleep in between the trees and there will no danger of animals and thieves are there so that they did not take away our earthen pots and shoes. In the houses there will be a place reserved, in which we will use to engage there in our daily recitals and in that comfort and well being some years have been passed away. He use to mention, of the Sheikh with very much fondness and affection. Then he said “If there will be no order of his Sheikh to live among the mankind and to face oppression and anger of the mankind, then it was not possible to live in the city and in that

case he will be residing at the mountain in the desert area.” I told him that, “Whatever you say it is the right thing in this matter. He was instructed you so that we can get felicity from your side.”

Then he recited the following saying of the prophet of Allah and its translation and interpretation is as follows and this saying is reported by Hadrat Abu Darda. He said, “One day the prophet of Allah was coming to his place and he had some dates with him at that time. And he was eaten some dates from them. Then he said since seven days there was nothing was gone into the stomach of the prophet and as per another tradition is that since five days nothing has gone into his stomach. After this prophet of Allah said, “Oh Awum (father’s name of Abu Darda) demand whatever you want from him.” Then Hadrat Abu Darda told him that “You know well my desires in this matter.” Then again the prophet of Allah asked him “Whatever you want demand it”. Then he told him “You know well than me.” Upon this prophet of Allah prayed for him “Oh Allah make heart of Awum sorrowful. Oh Allah make body of Awum sick. Oh Allah make hands of Awum always empty about from the money of the world.” Then Abu Darda asked “Oh the prophet of Allah how he will have the power to face it.” Then the prophet of Allah said, “Oh Allah bestow kindness upon Awum, oh Allah bestow kindness upon Awum, oh Allah bestow kindness upon Awum”

Then Khaja Sahib said, “The people are not aware of the paradise of Naim so for this reason they are involved with the world” and he narrated this story. “The people of Paradise will enter into the paradise, then at that time suddenly there will be fall upon them one light and then all of them will go into prostration. Then they will able to know that this is light of Allah. Then there will be call there from an invisible source in which it will be said “Oh slaves it is not my light which you have

thought. One houri among houries of the paradise laughed before her master so the light was produced from her mouth.” When Khaja Sahib stated this then at that time one friend was present there and it was his first day and there was very much colder there and he told “ If there will be available a grate with my master then there will be no cause of cold there.” Khaja Sahib told “ If Allah provides coal, then he will make fire otherwise there is no matter.” He said “With him available gown and warm cloak in which he spends his life.” That person told “He will feel such cold in his dress that all his body will become cold” and upon this Khaja sahib told the following story.

“That’s one bar keeper was seen the king’s daughter and then he began loving the princess. Upon hearing this the king has asked advise of his minister that, “What should be done in this matter.?” All of them told him that “It should be rectified soon otherwise there will be a cause of insult of him.” The king gives orders to strike of whips on him 200 times at the royal palace and the same number of strikes at each door of the palace. From bar keeper it is reported that royal employees caught him and put him down on the earth and they began striking him there. There was loud and cry of beating then princess opened the window and saw down side. That person was seen only one cheek of the princess, but at that time he was able to see her complete face and he was surprised and become too much affection to see the beauty of the princess. So he was able to feel the strike of whips of first time at the royal palace only and he felt difficulty in this matter. But other strikes of whips which were stuck upon his body on the doors he could not feel and he did not know about it and there was no harm which reached to him. This Fakirs are lovers of Allah. And who is engaged in the observation of the invisible world. When there will be a condition of the lover of the world is such that in the observation of the beloved of the world they are free

from pain and sorrow. Then in the love of truth, then they will also not know the pain and sorrow generally in a better way.”

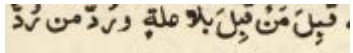
The 51st episode

The felicity of attending the meeting was available to me. Some brought a paper and Khaja Sahib was watching it. He said “These are the sayings of the prophet, which belong to the subjects and which are not found in famous books of the sayings of the prophet. In it there was written not to eat with the person who leave the prayer. And in the second it was mentioned to say salam to Jews and Christians. And not to say salam to the person who leaves prayer and for the wine drinker.” The Sheikh of the time said, “To say salam to these persons and not to eat with the person who leave the prayer, but ask him for prayer and if they come and sit in the meeting place then do not respect such person. And in reply of salam do not say Alaik (on you) to him so that there will intention of his insult. So that by shying in this matter, he should leave this work.” Then Khaja Sahib was given back the paper to that person.

Then he said, “ During the time of Usman Khairabadi there was a young man in the condition of intoxication while drinking wine and eating betel leaf in his mouth came outside of his house while playing the tambourine and he saw Sheikh on the way and he was gone another street due to shyness. Sheikh Usman also went to that street. When the young man went ahead, then he find the street was closed there and there was no way from that street. When Shiekh Usman reached there then that man stood there by touching his mouth with the wall. The Sheikh

was reached near him, then he looked him with regret and at a glance he was breaking his tambourine and he was falling at the feet of the Sheikh. The Sheikh told his servant to take him to shrine building and take out his clothes and wash them and give him two coverlets so that with one he can cover on his body and with other he can put over his body and sleep there. When the clothes will come there after cleaning then wake him up and give him a bath and give him cleaned clothes after bathing and by that time he will come back there. In short the servant took him to shrine and was given him two coverlets, one for covered his body and with the other he put over his body and was given his clothes for washing. He asked him to sleep till the time, clothes will become ready there after washing. So he slept there. When the clothes came there after washing then he wakes up him and given him a bath and after the bath he was given him cleaned clothes. The Sheikh was going outside to meet somebody and he came back at the same time. The disciple of the Sheikh presented that man in the presence of him. The Sheikh holds his hand and stand in the direction of Qibla (direction in which Muslims turn in prayer) and prayed as follows. “ Oh my Lord, whatever there was in his extent he did cleaned his manifest. Now you clean his innermost due to Your kindness.” Then Shiekh was advising him “ For remembrance of Allah and ask him to sit in the loneliness.” That young man went into the room and he was engaged in the remembrance of Allah there.”

By chance Sheikh Usman Maghrabi came there to see him and he was found him in the condition of grief and sorrow. And asked him “ Oh brother why he is in the condition of grief today.? “ He told “Due to modesty.” He asked “To whose modesty.?” He told him “From the modesty of the friend.” Then he asked him “ How it will be modest.?” He said “ For many years we are facing great suffering in this matter,

but such grace was granted by this gentleman within one second.” Then Khaja Sahib told “ It is a world of indifferent.” 



After this Khaja told story of Khaja Sankan that, “ His father was a servant of the King of Sankan and Sankan is near Sarqas. That king was given orders to cut the feet of the father of Khaja Sankan without justice. And all his relatives were fleeing from there due to fear. Khaja Sankan was able to get two bags of golden coins and who tied the bags to his waist and he fled from there. He reached in Sarqas and stayed in the mosque and where he thought that if he will sleep in the mosque it is possible that some thief will snatch away his money from him. So it is better to go into the caravan Sarai there. He left the mosque and tried his best to find out the caravan, Sarai, but he could not find it there. By chance he was passed from the shrine of Shiekh Luqman and the beggars of Luqmani are named with his name. He went into his shrine and thought in his heart that to meet Sheikh there and in short he met with him and night was started by this time. In that shrine building there was a rule that during night he used to check every person in shrine in every place in the lamplight, whether any person is staying there and if any person will find without permission then he will send him out from there. Because there will be a large number of gifts and presents used to come there and there were large things available there. There were available lamps and lanterns made in silver there and there were available carpets of satin and the persons of Allah used to bring all kinds of things there in large quantity. The servants used to keep the things at every place and watch there that any unknown person may not take away things from there. In short as per practice lamp was lit and as per old rule the check was started and Khaja Sahib was removed from there as he is the strange person there. Khaja Sankan thought that as he could

not find caravan Sarai in the night whether to go again the mosque or what to do there.? When he reached near silt of the shrine he was found one house empty where grass for the horses was gathered there. So he thought he should stay in this place in the night there. When the door will be opened, then he will be gone outside from there. He went there and the servant closed its door as he finds one person was sleeping there. The Sheikh was engaged in the worship and in midnight he called his servant and told him that, “ In this house he is feeling the smell of friend there so go and look carefully.” The servant checked the rooms, shrine area and the building carefully, but he could not find anyone. So he comes back and told the Sheikh that, “ There is nobody available in the shrine building.” Upon hearing this Sheikh was engaged in his worship. At the third time he called a servant and asked to light up the lamp and he stood and went from there and he went toward silt and when he reached near there and he found the light in the house and then Khaja Sankan thought now the servant would come inside of the house with the lamp and he will catch him in doubt of the thief there. So it is good to go outside and then he went outside. And Sheikh Usman upon seeing him, shook his hands. He told him “ Oh son come along with him. We are looking for you. He took him into his bead room and he was given him religious instruction of remembrance of Allah and taught him engagement of the truth and in three days time he was reached to such perfection level and given order him to go Sankan and preach the mankind and call them towards Allah there.”

Khaja Sahib said “ Khaja Sankan and Khaja Haider Zada both were living in Saqas. In foot of mountain from outside of the city the family members of Haider Zada inhabited the area there so this street is known as Haider Zada street and due to the reason that there was condition prevailed upon Khaja Haider and he went on the mountain and

he was vanished away there and in the range of the mountain he went there too far away. And it was happening a few years ago. Once one man went on the mountain and he found one young man there who was covering his body by the leaves of the tree and in the mug of the leaves and he was milking from the teat of the deers and he was drinking milk there and he was vanished upon seeing the man on the mountain. That person thought that as Haiderzada was vanished away from there so he may be Haiderzada. That person came to the city and told to the parents of Haiderzada that, “He was seen in their son with leaves of the trees on his body and in the mug of the leaves, he was milking from the teats of the deers and drinking it there and he was vanished away from there upon seeing him on the mountain.” The father heard this then understood how he was becoming restless upon knowing the news of the finding of his son who lost many years ago. He ran from there and he was searched in all mountains, but he did not find him in the mountain area. In helpless condition he came into the service of Sheikh Luqman and he told him that, “Since many years my son is lost and his old mother is weeping for him and his life is also becoming hard. Now I got his address on one mountain, but I searched for him there, but I could not find in that area. You are near person of Allah and he is also having qualities of Darwesh persons. If you went there in that deserted place, then there will be hope that he will come there to meet you and due to your felicity I can see him there after a long period of time.” The Sheikh told him “Yes, and he was standing and accompanied with him.” When he reached in mountain region, then at that time Haiderzada was appearing there and came near the Sheikh and he also met with his father. The Sheikh told him, “To go house and to preach and give the message of the truth to the mankind. By meeting the parents make them happy.” Haiderzada told the Sheikh that, “He cannot live in habitation so

ask his parents to come and live at the foot of the mountain so that he can meet them daily there.” So his parents and other his relatives were habituated at the foot of the mountains and by the increase of the population one village was habituated there and which was becoming well known as Haiderzada.” He told one story related to this meeting.

The story.

Hadrat Ahmed Jam in his beginning period he used to bring leather skins of full wines on the donkey and bring into the city or do labour work or do selling businesses. He was driving his donkey and he was going there. At one canal the donkey was stopped there and so he struck for him and ask for him to walk. The donkey while turning his face told that, “ It is a strange condition that Ahmed is saying to walk and Ahd (Allah) is saying do not walk.” Upon hearing this there was strange condition which was prevailed upon him and he tore off leather skins and by leaving the donkey he went up on the mountain and he sat there for a period of many years and he was engaged there. He used to sew the dress of leaves and wear it and he used to eat grass there. He was best poet and when he will say any verse then he used to write by his fingers on the mountains and the alphabets were becoming impression on the stones. Then he was given orders by an invisible source to go and advise to the mankind. Then he came down from the mountain. When the people went to the mountain and they find those verses which were becoming impression on the mountain by his sign of the finger, which they have seen and read and written those verses which was becoming a book of his poetry.”

The 52nd episode

The felicity of kissing of the feet of Sheikh available to me. There came a Darwesh with complains of the atrocity of somebody. Khaja Sahib told him “ Oh Dawesh be patient and if others will do atrocity, then you should use to forgive them as you are Darwesh.” Then he told this story that “Once Ibrahim bin Adham was going on the way and there one man came on the horse in intoxication condition and hit with a whip on his head with very much force and told him to carry wine pot on his head. Khaja Sahib while carrying it and went along with that man and brought the wine pot to that man’s house. In the house there was one singer who was playing violin there that person took a tambourine from him and strike on the head and due to this reason his head was broken and blood discharge was started and also part of tambourine was damaged. Khaja Sahib came out from there and went to the river Tigris and washed his clothes and washed his head in which there was blood. And he went to his house and took his prayer mat from there and sold in bazaar and then he went into the house of young man and he was given half amount of prayer mat and he told him that “ You have lifted tambourine with your hand and strike on his head and due to this reason, if there is some difficulty which was caused to you and for this he is giving some amount of thankfulness to you so accept it.” When the man saw Khaja Sahib’s good manner then, while he putting his turban on his head and then he was falling down at the feet of Khaja Sahib and repented in this matter with his pure heart. From there Khaja Sahib went to the house of the singer and he was placed the half amount of the prayer mat before him and he told him that due to the miserliness of my head your tambourine was broken so for this reason amount of

thankfulness is presented herewith to you. When he was seen this good manner, then he saw it and wept and repented and was fallen on his feet.

When Khaja Sahib told this story, then that Darwesh was sad and he told that “The saying of the Sheikh is right and correct and he said that one Fakir was going on the road and one person came from his backside and punched in the head there. So he turned his head and saw him and that person told him what he sees there and there is a faith of fakirs that whatever is done by Allah. That Fakir told him that “You are saying is right, but he sees who is the man of black face is there.” Then Khaja Sahib upon hearing this from him and he was able to know that still Faikir is having the grief in his heart. He said “This is rule of Darweshi (mysticism) which is stated and you know further in this matter.”

Then food was brought there and then Khaja Sahib said that “He was remembered that it is story which is written by Sheikh Suhabuddin Suherwardi in the chapter of manners in the book ‘Awarif’ that once Sheikh Najibuddin Suherwardi went on the journey and he was reached to Isfahan and upon knowing of his arrival there the King of Isfahan sent him trays of food on the head of the prisoners for him” and he said “To spread cloth for serving dishes and asked all of the persons who were present to eat there and upon washing hands of all persons, then his hands should be washed and he will also eat with all of them.” The servants told him that “The food was sent there by the ruler at the head of the prisoners. “He told that “To ask the prisoners to eat the food there.” In short there spread cloth for serving dishes was arranged well and all persons sat with the prisoners there. When the Sheikh came there upon washing his hands and he was passing from side of the prisoners and he sat there among them.”

Then he told this story that, “Once Abdulla Khafif was invited somewhere. When the food was placed and it was in many of the kinds and there was sweet of almond was there in large quantity and which was nearest of other food items. The Sheikh took one almond from tray of it and which was prepared well. So he took another almond and eaten it. At that time there thought came into his mind that another almond which he was not eaten for the sake of Allah and he was eaten for the sake of his flavour and which was liked by his heart. Still the almond was in his heart he crunch his tongue and blood discharge was started and every time he used to clean it with his handkerchief. When the blood was more discharged than the devotees were worried and asked him “What is reason of blood discharge.?” He told them that “ He was eating an almond and which was very tasty and the second time he was eating it. Then there was thought came into his mind that he was not eaten for the sake of Allah and he was eaten for the sake of flavour. So for the punishment of the soul, he crunched his tongue.”

Then he told another story that “Once Abdullah Khafif was becoming ill and he was addressing his fever that “ Oh fever it is there salt water instead of good juice and instead of fine silk of bed there is an available thick blanket and if you want carpet of silk then to go to ruler Azidoulah. The title of the ruler that place is well known as Azidoulah as ruler of Rome is called Qaiser and the ruler of the Egypt is called Aziz. At that time Abdullah Khafif was in Shiraz and from there, place of Azidoulah was a away of the journey of some days. When the Sheikh told this thing, then there was came fever to Azidoulah and when he was able to know that the fever was sent by Abdullah Khafif then the ruler sent his request in the presence of the Sheikh immediately that he will accept the guest which he has sent to him by all means but he will not accept the guest of the body which is having a scratch on the life which is arrived

there. When his application was reached in his presence, he was reciting the verse Fateha for his health and his fever was gone immediately. Then he told that “ How good was the Sheikh and how good was ruler at that time that from the side of Sheikh fever was sent to him and who was able to know that it is messenger of the Sheikh.”

The 53rd episode

The felicity of the meeting with the Sheikh available to me. There was swelling of the feet of the Khaja Sahib and also there was pain in him. I have recited a quatrain in the Persian language so he was very satisfied for this reason.

Then he started his speech, then he said “ About the qualities of the hell and afterward he told about the qualities of the heaven.” I have questioned that “When the people of heaven will enter into heaven, then there will be a such light in the heaven that with it there will be light in the eight heavens and at that time the persons of heaven will prostration there. And there is no doubt that light of manifestation will belong to Allah, who is merciful and kind. And there will be a command upon يا عبادي ليس الامر كذلك ولكن هذا نور جاري في قبضتي على وجه صاحبها.” Then he said “The kings who will be belong to heaven when they see the palaces of heaven, then they will find their palaces in the world as stables against them.” I told him that “ At the time of his speech about the hell he was not present there to hear it.” He said “To hear again and for myself he repeated something in this matter. He told that “ If the persons of hell will find the fire of the world, then in such fire they can sleep with peace and comfort. If the fire of the hell will put equal of the eye of the needle

on the mountain, then due to its effect all water of the world will be dried. If there will be punished on some person in the east, then if another person is there in the west, so due to his respiration he will be killed there.”

Then he told this story that “ Hadrat Shuhabuddin Aushi was engaged there for many years in the preaching work there in Minara mosque which is near the Central Mosque of Delhi. He used to preach always about punishment and he did not say his statement about mercy. One time persons gathered there and asked him you always preaching about punishment and did not say about mercy so say your statement about mercy.” Then he said “ I have preached you for a period of many years, but I could incline you toward Allah. If I will preach you about the mercy, then I do not know what will be condition there?.” Upon this preaching, he told this story related to this preaching which is as follows.

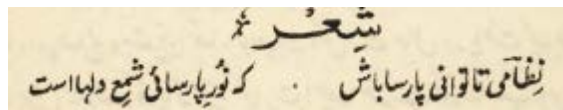
“In the beginning period Saifuddin Bakhervai used to engage in the preaching work and he did not have devotion of Darwesh persons at that time and in his preaching he used say to bad things to Darwesh. Once Najamuddin Kubra was present there in his preaching and upon seeing him, he began telling him many bad things. When he was getting down from the pulpit, then Sheikh Najamuddin Kubra stood from there and he was began going ahead there and Sheikh Saifuddin was behind him. Sheikh Najamuddin turned his backside and told that still Sufi did not come and at that time Sheikh Saifuddin ran and came there and fall on the feet of Shiekh Najamuddin Kubra. Then Sheikh Najamuddin was getting in the conveyance and Hadrat Saifuddin caught the saddle and went to his house and Sheikh Najamuddin stretched his feet and told him to take out the socks and he was taken with them and he was becoming his disciple.” Sheikh Najamuddin told him “ To go Bukhara and preach

mankind toward the truth. In one day he got such a great felicity of the caliphate of preaching.”

Then he told another story that “ When Mughal King Qandu was died, then his son Kharbanda was becoming his successor there. In one night he was dreaming that he was becoming a Muslim before of Hadrat Saifuddin Bakhazarvi and upon waking up he told details of his dream to his wife and the queen was become Muslim at once there. Khaja Sahib said see the effect of the dream that the king had four queens and he called all them and he told about his dream and all of them become Muslim instantly. Then he called his sons and told them about the dream all his sons have become Muslim. Then gradually he was called pillars of the kingdom and personal assistants and he explained them about his dream and all have become Muslim. King Kharbanda was seen Shaikh Saifuddin in his dream who was wearing gown of wool and an Egyptian turban on his head. When all armies were becoming Muslim, then the king said in his heart that before which he was become Muslim and pious person still living in Bukhara and it is necessary to see him and get more felicity by kissing his feet there. With this intention he went toward Bukhara with some thousand of the soldiers. The people in Bukhara were becoming afraid due to coming of the Mughal King there. King Kharbanda was sent first his messenger in the presence of the Sheikh Saifuddin Bakharzavi that he is coming there to see him to get felicity there and to tell the people of Bukhara to live in happy condition and do not panic in this matter. The Sheikh convinced all of them in this matter. When Kharband reached Bukhara and he left his army out of the city and he went into the city to see Sheikh along with his queens and sons alone. The people have informed the Sheikh that King Kharbanda is coming into the city to meet him there. He told him do not say him Kharbanda but call him as Banda of Khuda and by this

name that Mughal King was becoming well known and famous. He told his servant to bring the gown of wool and Egyptian turban so that he wears this dress and meet King Kharbanda. The servant told him what is reality in this matter that the Sheikh is taking the trouble to wear it. He told him there is no difficulty in it. In the night when he was seen him in his dream then at that time he was wearing gown of wool and Egyptian turban. Now I am wearing these so that in this dress he can recognize my face that he is the same Shiekh which he was seen in his dream and so that he can get more felicity in this matter.”

Then he said one more story to him, “One time Sheikh Saifuddin Bakharzi engaged in his preaching and there was a meeting full of the audience and there was one whole in the roof near the pulpit. One snake came there from that whole and he was standing in front of him by opening his hood and person began seeing him and their attention was diverted from Khaja Sahib and so he asked them what is there.? And they replied him that there came is a snake. He told them do not disturb him as he came to hear Holy Quran there. When Khaja Sahib was getting down from the pulpit, then at that time the snake was entered into that whole. Khaja Sahib was silent for some time. Then he was recited verse of Nizami as follows.



He told “Still Nizami was in the stomach of his mother, but he was opting his endeavours upon him from there.

The story.

“The ruler of Ajodhan used to give trouble to the sons of Hadrat Fariduddin Ganj Shaker and they used to complain about this to Sheikh of time. The reason of giving trouble was that the sons of the Sheikh

have cultivated on some area of the land, but every time Khaja Sahib used to ask them for patience. Once Sheikh was doing ablution and at that time his sons came there and told him that “ When your piousness and miracles were helping them because the ruler is do atrocities upon them and he is unjustly hurting them.” The Sheikh upon hearing this he took his staff and with it he was made a sign as such that he is removing something. He told the boys “ To go to the house.” By chance at that time there was stomach pain was started to the village revenue collector and the people have brought him at the door of the Sheikh of time and they asked him if there will be order to bring him before of him for his pardon in this matter. But Khaja Sahib told them, “The arrow was touched the target so take him from there and he was dying upon reaching his house.” The persons have informed him that the ruler was dying. At that time he said that, “ For a period of forty years the slave Masood was doing whatever Allah said to him, but now since some years whatever danger will be there or whatever he demands then he find it.”

The 54th episode

The felicity of kissing of the feet of the Sheikh available to me. One friend came from Multan and he was pious and devout. Khaja Sahib was asked his affairs and he told him that, “He is engaged in the business.” He said, “Morsel of the business is best morsel and with its related he told this story that “ In Awadh there was used to live one business man there. He was called Khaja Khajandi and he was Hafiz Quran (Quran-Conner) and he used to sit in a place in the group of Central mosque of Awadh. He used to sell thick clothes of lower price and he was a rich person. The persons told him that, “You have lots of wealth with you and why bring thick inferior clothes and instead of it brings fine goods of costly price and make large profit.” He told them

that, “ He used to bring thick clothes as it is dressing of poor and needy persons. The thin clothes of costly price are the dress of Turk and soldiers ”. And then he told the story as follows.

The story

“ One time he took with him bundles of thick inferior clothes from Delhi and there was a river on the way and in its bank there was very much mud was there. When the goods were loaded in the boat, then at that time one cloth bundle was fallen in the river. Even though the boatmen were searched for it, but it was not found there. Khaja Khujandi told that, “His goods never becoming less and I have paid Zakat (religious tax as a basic in function of Islam) for it.” The persons told him a mad person that, “ The goods were not found upon searching, but he is saying that the goods will not lost and how it will not be lost.? In short Khaja Khajandi went to Delhi and he was coming back from there after selling his goods. He reached at the same place where the river water was moved from there and mud was becoming dry there. At the bank of the river there was put one tree of Karir (a kind of thorny Strub) there so that to sit on its stem for making ablution or bathing there. One boy was making ablution there on sitting on the stem of the tree and he was seen on the earth and he was found one rope there and he pulled it, but it was pressed into the earth and he was taken sands and he was found one cloth bundle was there and he was standing and called that there is a cloth bundle of anybody is under pressed in the sands and Khaja Khajndi was heard this call and he said that “It is his cloth bundle.” The servants and labours were taken out of the sand and opened it and they find all cloth rolls were safe and in good condition and no one was not damaged and become wet. Then Khaja Khajnadi said that he was told before that his goods will not be becoming damaged.” Then he told another story which is as follows.

The story.

“ Once sons of the Khaja Khajndi were imprisoned by Husamuddin who was the son of Malik Makin ruler of the city. One person from Awadh was there in the meeting and who know the boys well and he said among them one person’s name is Moulana Sheru.” Khaja Sahib said “Yes, but this boy is younger one. In short son of Malik Makin was seen in a dream in that night somebody is asking him whether you will free him or not.?” When he was waking up there was very much fear of him so he was given order in the night to release them. And called them in before him and regret them and he was given him some presents and made them happy.” Then he told this story.

The story.

“ Once Khaja Khajndi went to Delhi and sold goods and kept all money in the room and locked it and he went outside for some work and his slave was broken the roof and was entered into the room and was taken all money and fled away from there. Khaja Khajndi went into the presence of Hadrat Khaja Nizamuddin and he told him that, “ His slave was taken all money from his room and fled away from there.” Khaja Sahib was engaged some time in meditation and told him, “ Khjagi when you go back to your native place, then meet him.” In short Khaja Sahib at the time of his departure told him that, “ The slave was caught and you go to your house “ and Khajagi went to Awadh and one day he went to money market and where one person taking notice in his hand, and he was calling, “Where is house of Khajgi Khajandi.?” He went near to him and told him that, “ He is Khajgi Khiajandi.” He asked him “ Oh Sheikh whether your slave was fled from you.” He said “Yes.” He asked “Whether he was taking with him some of your money.? He said, “Yes, he was imprisoned by the police chief of Kada. He was in the

wine shop. Somebody by knowing his condition was caught him and was taken him to the police chief. When he was frightened and investigated then he told that, “He is a slave of Khaja Khanjangi and my owner is in Awadh city. You write letter to him and inquire into this matter.” Upon this speech he was giving to his notice of the Police chief of Kada in which it was written that “The owner to bring two reliable witnesses and take back his money and slave from there.” At the same time Khajagi Khajandi went to Kada along with two reliable witnesses there and he was taken possession of the goods and taken with him his slave from there. From the total amount of Tinkas only seven Tinkas were spent by the slave and all other goods and money was available to him.”

Then Khaja Sahib told that, “ We all used to sit in one group in one place in the Central Mosque in Awadh. It was his practice that when used to leave his house, then he used to take raw sugar in one sleeve and in the other sleeve, he will take sesame-seeds, and sugar and who ever Fakir he will get in the way then he used to give him one piece of raw sugar. He will take with him sugar and sesame-seeds to the mausoleums and put it there in the wholes of the ants there.” Then he said, “ He used to strike number of times he slaps on the both sides of his cheek with his two hands and he used to say to himself “Khajagi become Muslim.”

The 55th episode

The felicity of kissing of feet of the Sheikh available to me. The Qalanders (dauntless persons) were coming there and Khaja Sahib was keeping them guest in the house in the last night. When I have reached

there then at that time Khaja Sahib asked me, “ Whether the Fakirs are sitting on the upper side and or in the hall in the beneath.” I have told him that, “They are sitting on the upper storey.” He said, “In these days the Fakirs have been lost and during the period of Hadrat Sheikh Nizamuddin Auliya they used to visit with him in the groups in all categories of Fakirs there. Khaja Sahib used to keep them guest for one day.” Then he said, “In those days there was trust in the people” and he said, “About roominess of those days and low prices” and he said “There were wheat, sugar, dress and necessities were cheap at that time. If anybody wants a feast of any group of persons that it was sufficient money of 2 or 4 Tinkas in which it will be cooked such food which will be enough for the group of the persons.” Then he said, “ About Langer (public feasts) of learned persons around the city were there and there were big Langers and famous which were as follows.”

1.Langer of Ramazan Qalander

2.Lanager of Malik Yar Pran

Then he said that, “ In those days there no such people, but all were persons of fear and perfect Darwesh persons. Sheikh Baderuddin Samarqandi was a great pious person who used to live in Sankola and who used to visit his spiritual master. There were arranged many feasts there and he has exaggerated in the ecstasy. There were be Urs (annual death anniversary of the Sheikh) then at that time Khaja Sahib used to call all organizers of the Langars. Many Darwesh persons come there from around and all sides and there will be strange fondness, comfort, and there will be strange felicity and a show. Now there are not available such Langers and such learned persons and all were finished from the world. The Fakirs are awaiting but no such person is not available there.” Khaja Sahib remembered that time and he wept and then he told this story.

The story.

“Once one Mahaldar (headman of a quarter) was arranged feast in the garden he was invited into our spiritual master Sheikh Nizamuddin Auliya there. It is know that when our Sheikh will go there and there will be feasting in the garden, then so much of the crowd of the people will be there. From all sides the mankind will gather there and a lot of the people came there. The meeting of Sama (ecstasy) started and when Qawwali (chorister) was finished singing, then at that time host of the feast was surprised to see a large crowd of the mankind. He was cooked for 50 or 60 persons, but there were people gathered more than 1000 persons so what the poor person will do in this matter. He came into the meeting hall and he began regretting with the people. Then Sheikh told him that, “ This matter is not like that all will go deprived and some people eat there and when all were included in the Sama meeting, then they will also include in eating and if you ask them to go without eating, then he will also not eat there.” Then he asked, “How much food is available there.” He told “Mutton, and breads were cooked. Khaja Sahib told, “ To make four pieces of each Qaras (bread) and if the quantity is less make six pieces of it. If one is sufficiently not then making half of each bread.” He said, “He used to attend the Sama meeting and not coming for eating.” Then Khaja Sahib told his servant Mubashir, “To arrange the dinner.” Mubashir went there and he did as per his instruction. The persons were sitting under the trees and eating of the food of the persons was started there. In every tray 12 persons were included for eating and due to the blessing of Khaja Sahib and Allah was given such amplitude that all were eaten fullness of the stomach.”

Then he said “When he used to come to Delhi from Awadh then at that time friends and acquaintance usually invited him to feast in their houses. Among them friends were Hadrat Burhanuddin Gharib, Amir

Khusru and Amir Hasan and when they heard about my arrival then they arrange a feast for two or three days continuously for this well wisher and they will ask Khaja Sahib to give permission to such and such person for arranging the feast and they will tell him one day before that there is a feast for me in his house. If there will be journeying from Ghayaspur to the city, then I used to be tired and then he will use to stay in the house of Sheikh Burhanuddin on that day and the next day I will go there for the feast along with him and there will be feast up to the time of Zuhar (after noon) prayer and some time I will stay up to the time of Asar (late afternoon) prayer there. When I will be returned back from there, then will become untimely and it will be difficult to reach Ghayaspur so he will stay in the night in the house of Sheikh Burhanuddin. Some time on third day some friend will come in the morning and ask him to stop there for some time, so that he can bring the breakfast for him. In short, he used to stay there by the time of Chast (mid morning) prayer. So he will reach back to Ghasypur in the afternoon. So the next day along with him, go to there and the feast will be up to the time of the afternoon. Some time there will be staying there up to the time of late afternoon time. When I will come back from there then will be coming untimely. So it was difficult for me to reach back to Ghyaspur. So I will stay in that night in the house of Hadrat Burhanuddin. In short, he will come back to Ghyaspur in the afternoon time. So on that day he could not able to visit Khaja Sahib there. In short, once he came from Awadh along with a brother who was the father of Khaja Yousuf. In those days I was minimizing of the food and brother told him this to Mubashir that such and such person has left eating food and he is in the contending of destroying and he was told this to Khaja Sahib. Mubashir was added more in this matter and told in the presence of Khaja Sahib that when he used to give him food full of

plate to such and such person and which is returned back to him without eating of the food. Khaja Sahib was given him a bread of two seers (1.86621 kilograms) to me at the time of breaking fast and there was kept very much sweet upon it. Those people who used to observe perpetual fasting and for them there will be supply of pre dawn meals and which were given by Khaja Sahib except the month of Ramazan. So Hadrat Fakheruddin Razi, Hadrat Husam Razi and Hadrat Suhabuddin used to get pre-dawn meals during fasting month always from Khaja Sahib. But Hadrat Burhanuddin due to his weak sight he was not used to keep fasting and who will get pre dawn meals during the month of Rmazan. In the pre dawn meals there will be a supply of Khichdi (rice boiled in split pulse) and friends will be gathered and they used to eat it by washing their hands there. In short, when Khaja Sahib was given me that bread, then I was surprised how I will eat it and whether he will be coming ill in this matter and this bread is sufficient for him for eating for a period of twenty days or more than this period of time. After Eisha night prayer, I put that bread before me and I began eating something of it. In the midnight, I slept there for some time and suddenly wake up and performed ablution and prayed Tahjud (supererogatory prayer) and took that bread and began eating it and due to felicity of the saintliness of Khaja Sahib, I was finishing eating of the bread by the morning time and in this matter there was no difficulty for me.”

“Then it happened that there was a feast for three days continuously and for each feast it was required to stay in the three cities for a period of three days, so there was not possible to visit Khaja Sahib for a period of nine days time. There will used to come invitation of feast and it requires permission by the Khaja Sahib in this matter. In those days there was servant with Khaja Sahib and his name was Naseer and who used to inform order of the Khaja Sahib and ask to go such and

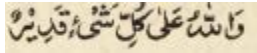
such place for the feast. I have told him that he wants to ask something. So Khaja Sahib told me that, “What do you say,?” I told him that, “This slave came here from Awadh to stay on his feet for a period of some days and see him every day. And here, everybody is arranging feast and request in his service for his invitation of me and there is order in this matter from your side to go to the feast. He used to go in the morning and will stay there in the house of Hadrat Burhanuddin in the night and as next day will be feast there. So on that day I could not able to visit in your service. On the third day the people used to ask him to stay for some time there so that to have breakfast there and in this way I used to come back in the afternoon and for this reason on that day also I could not present in your service. And three days are wasted without any reason.” Upon hearing this Khaja Sahib told his servant that, “One who come to invite Moulana then he asks him to return from there. And tell them to invite for a feast for the friends of their cities and exempt Moulana from the feast.” Upon hearing this reply that friend left from there with a broken heart. At that time Kkhaja Sahib told another story. The story.

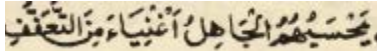
“My spiritual master Sheikh Fariduddin Ganj Sahker came to this city upon the death of Khaja Bakthriar Kaki. In those days in the city, there was Sheikh Baderuddin Ghaznavi who was caliph of the Sheikh Bakhtiar Kaki was there. The people used to invite him for the sake of getting felicity from him in the city and he used to call our spiritual master in every feast and at last our Khaja Sahib said in his heart, “Oh Masood you are making fat your stomach by morsels of oily food and sweets and then how you will get nearness of Allah.” Upon thinking this he left from there without permission from the people. Then also he could not stay there in another place as there many of his devotees were there. He said in his heart that to stay there where there will be

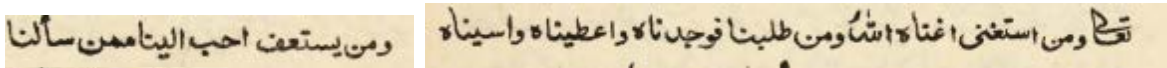
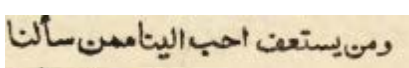
consideration of freedom of worries and he can eat there Kairir, Dela and Pelo. When our Sheikh, who was adopted such mystical exercise and endeavours, then in between our Sheikh Fariuddin and Khaja Baderuddin Ghaznavi who caliph of the Khaja Sahib there was arise such a large difference of the sky and earth.”

The 56th episode

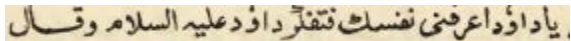
The felicity of kissing of feet of the Sheikh available to me. Khaja Sahib said, “ To the extent the knowledge of Allah which will be available to Salik (mystic initiate) then in that case he will be having less contacts to that extent. For example, if anybody will get knowledge of Allah then he knows that Allah is having power in all things and he has complete power of all things and in this matter there is saying of Allah.

”  . Then he should in the house duly locking his door well there in and he should know that Allah is powered on and he will provide his sustenance and show his indifference as per this verse

 and if he will not ask questions with anybody then he will become successful. As per instruction in this verse

  and it was mentioned before.” Then he said “One who

will not know Allah is having power in all things, then he will have a connection in relation of the things. And after knowing it, then he will incline of leaving things in this matter.” Then he said that “There was conversation of Allah to prophet Dawood



عرفت بالوحدانية والقدر والبقاء وعرفت نفسي بالعجز والضعف والفناء فقال الله تعالى اؤن شئتني

And

it means there is a connection of the attributes of perfection belonging to Allah.”

Then he said, “ Whether have you heard the story of the Bedouin who has his camel.” Then I said that “ Yes, I have heard it.” Then he told the story that, “One Bedouin who left his camel on the door of Harem (grand mosque of Makkah) and he entered into it for Tawaf (circumambulation) and visit there without care of people and to protect the camel. There are such persons of Bedouin are there who, snatching things of the people from inside of the Harem of Makkah there. In short, one Bedouin person came there and who stole that camel and he took camel on the mountain of Abi Qais. When that Bedouin went out after performing circumambulation and he by looking the sky said, “ Oh God, whether I have not surrendered the camel in your protection.”? Then at that time one rider was appeared by the power of Allah on the mountain of Abi Qais. And who strikes with stone on the hand of Bedouin person that his hand was broken. And he asked him “Whose camel is this.?” He told him that “It was standing at the door of the Harem of Makkah without any guard so I was driving it from there.” The rider told him that, “The owner of the camel says with Allah that he was surrendering the camel to him. So go soon and give camel back to him.” Then he was taken, his turban from his head and tied it on his broken hand and he was given his camel’s nose string in his other hand and asked him, “ To take it and go there.” The Beduin came to Harem and was handed over the camel owner. Then Bedouin asked him, “ How he was returned back to his camel.” He told him that, “ This camel was standing at the door of the Harem without any guard there so I took the camel from there. You have requested Allah so one rider was appearing there on mountain Abi Qais who hit his hand with stone so it

was broken and he told me that the owner of the camel has requested with Allah so go soon from there and give back camel to his owner. And then he was taken, my turban from my head and he tied my broken hand with it and in other hand, he was given a camel's nose string to me and I have brought back it to you.”

Then Khaja Sahib has taken a deep sigh and said that, “There are two kinds of people of the mankind as follows.”

1.Sahib Niayaz

2.Sahib Naz

And the people Niayaz who do any action with tongue, hand and legs which will be according to Islamic law. But the people of Naz, who will be rude people. One student questioned that, “There is more status of the people of Niazmand or the people of Naz.?” Then he said, “The position of the people Naz will be more.” Then he said “One who will do service to any of them or remove dust from them then there will be call on the day of judgment.” **اِنَّ السَّادِّينَ اَكْرَمُوا الْفُقَرَاءَ وَالْمَسَالِيْنَ** And after this he

recited following saying of the prophet of Allah. **يَا دَاوُدُ اِذَا رَأَيْتَ طَالِبًا فَتَنِّ خَادِمَالِه** And then he recited another saying of the prophet of Allah. **وَلْيُبِ قُلُوبِهِمْ فَقَالَ ابْشُرُوا اَهْلَ الصَّفَةِ**

اطَّاعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ قَرْيَةِ فَقَرَّهُمْ وَجَعَلَهُمْ Then he said “There are many Fakirs are there and there is required their indigence and endeavours for the sake of happiness and for it Allah sent **مَنْ اسْتَعْفَ أَحَبَّ إِلَيْنَا مِنْ طَالِبِنَا** message for his happiness and to demand from Him in this matter.”

Then for the statement of secret of starvation, he said “In Badayun there was a teacher of Hadrat Nizamuddin Auliya was there and he was called by the name of Aadrat Alauddin Asuli. He never accepts anything from anybody, but at the time of need if anybody will bring something then he used to accept it. One day Hazdrat was sitting alone

and he was eating oil cake there and during this period his special barber came there for the cutting of the hairs. Then to hide his indigence he was hiding a piece oil cake in his turban. When the barber after setting all things want to make his trim bread and then he was taken down his turban from his head at that time piece oil cake was fallen on the earth. Then he was able to know that upon seeing him, he was hiding a piece of oil cake and Hadrat is in difficulty. In short when he was free of trimming of his hairs and he was going outside and from there he was reaching into the house of a wealthy person. As that old barber was a reliable person who say and hear everything to rich persons. He told that rich person, “ When will your wealth come into use as such a great learned person is facing starvation.” Then he said today, “ I went into making trimming of the beard of Moulana Alauddin then at that time who was eating oil cake there and upon seeing me he hiding it in his turban and for cutting of hairs of the head when he took out his turban then the oil cake was falling down on the earth and he was regretting due to disclose of the secret in this matter. Upon hearing this that a wealthy person has sent to him many maunds of fine flour, maunds of ghee and many thousand cash of Chitals have been sent for him in the presence of Moulana Alauddin. In those days there was a value of 1000 Chitals was more enough. But Moulana never did, not accept that gift and he was returned back to the wealthy person. Then he has called that barber and told him that, “ Such and such wealthy person he never did, not send anything to him and today you have told him my condition then he has sent all these things to me. You go now and did not come never to see him there.” That barber was getting a recommendation from many persons and regret for his mistake unknowingly and he has promised that again he will not commit such mistake so then he called him into the house.”

Then he told this story that, “When Sheikh was completed education with Moulana Alauddin then he told him, “Nizamuddin now to wear turban of excellence on his head.” The Sheikh used to wear turban of four yards on his head and there was not available to him big size turban so he told his mother that, “ Moulana was giving him an order of wearing turban on his head so from where he should get it.?” His mother told him that, “ Do not worry in this matter and she will do interpretation for this.” Then she purchased cotton and rake through by weaver and she kept half of it with herself and half she was given to her servant and she asked her, “ To spin it soon and then she was given cotton to the weaver who was living in the neighbourhood house and she told him to make soon turban.” That weaver left all his works and he was prepared turban within three days time and which was given by him to his mother. His mother was asked her servant to wash it and then she was given turban to his son. The Sheikh asked her, “Whether available some money with her, which is proper to take into the presence of his master.” The mother of the Sheikh was given some money to him. And Sheikh was taken that turban and along with money in the service of his master. The spiritual master added some more money in it and was arranging, cooking of the food and he told him to call Sheikh Ali Moula there. In those days in Badyun there were two Ali Moula used to living there and were called as follows.

1.Ali Moula Khurd

2.Ali Moula Buzrug

And he was called Ali Moula Khurd who was God fearing, and whose supplications are accepted by Allah. After eating of the food Moulana was picked up that turban and open it in his hands and he told the Shiekh to come near and wear a turban on his head and Sheikh upon wearing turban put his head for few times on the feet of the Moulana.

When Ali Moula was not seen such love and respect with the master before, so then he told in Hindi language that, “ He will become a great pious person “ and then he again told that, “ He will become a pious person.” Moulana Asoli asked him, “How did you know in this matter that he will become a great pious person.?” Then he said that, “He will see two things in him and then he said “ In Hindi that one who will wear turban of upon completion of education, then he will not fall at the feet of any person. The second thing which is in him is that his turban is simpler than glare turban of silk.”

Then he told the story of Moula Ali’s beginning life that, “ He belongs to the caste of the cow herd. When Hadrat Jalaluddin Tabrazi was reached in Badayun then he was staying in one house which was situated on the road side. This Moula Ali went there by putting a pot of curd on his head and he was passed from there. At that time the Sheikh was sitting on the door of the house. When Moula Ali is seen the Sheikh then he put a pot of curd there and put his head on the feet of the Sheikh of time and Sheikh Sahib was accepted, his offer and he was asked to bring cups and spoons and put some curd and given to all persons there and he was also eaten it. Then he said, “Ali Moula to go back to his house.” He told him that, “Where he should go and ask him to teach the Islamic creed and make him a Muslim”. And Sheikh recited him Islamic creed and he was becoming Muslim there. Then he told him that, “ He has more money with him so if there will be your permission, then he wants to go his house to give some money to his wife and balance money which he will bring back to him so that you can spend it on any work as per your wish.” The Sheikh told him, “Well and ask him to go.” The Sheikh was provided him new clothes after he was becoming a Muslim. In short, he asked his wife, “Whether she will become Muslim or not.?” That woman scolded him and she told him that, “ She will

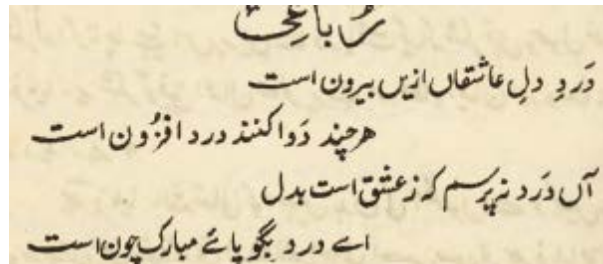
never become a Muslim.” Then Ali was took wealth which he was kept in the earth and he was given some amount to his wife and told her that from today onwards you are equal to him like his sister and mother and now there is no concern of his with her.” Upon saying this he was brought remaining wealth in the presence of the Sheikh of time. The Sheikh told him, “ To keep the wealth with him and to spend as per whatever he will give instructions in this matter.” He used to give money as per the Shiekh’s order and Sheikh used to give gift at least 12 Chitals to any person. And till such that all money was spent in this way and there was remaining only 9 or 11 Chitals there. Then Ali Moula said in his heart if the Sheikh will ask him to give 12 Chitals as per his practice, then what he will do in this matter.? In that condition one person came there and Sheikh told Ali Moula to give him balance amount to that person and after that he did not ask him to give any amount to any person. When Sheikh was going to Bihar province from Badayun then all people of Badayun left the city to say goodbye to him and Sheikh used to walk some steps and say goodbye to them and excuse them and till such all people were left from there. Ali Moula was left alone there. The Sheikh told him also Ali to go from there. Ali told him, “ Where he should go there.? He told after making him mad in love and wondering where he is sending him and now after becoming your prisoner where he should go.?” The Sheikh was stopped after walking a distance of one mile and Ali was following him and he told him, “Ali to go and return back from there” and then he said, “After making him mad with his love and wondering where he should go.?” Khaja Sahib began weeping by telling this story so the people in the meeting also began weeping for this reason. Then after walking of distance of one mile Khaja Sahib and he was returned back from there and told him, “Ali to go back from there.” He told him “How he will go

from there and he was repeating the same thing.” The Sheikh told him “To return back the mankind of Badayun he is given in your custody.” Then at that time Ali was returned back from there in condition of worry and anxiety.

Then he said that, “ This Ali Moula did not know anything and he was used to perform five time prayer only. But learned persons and scholars in intellectually used to get felicity from him and used to kissing his feet. He used to be such an accepted person in the court of Allah that one who will see him and then he will able to know that he is from holy persons of Allah.” I have asked him “Whether he was seen him in Badayun and he told “No”.

The 57th episode

The felicity of the kissing of the of feet of the Sheikh available for me. I have written quatrain on the hurt of the feet of the Khaja Sahib which I have recited.



Khaja Sahib told that, “ He got complete health in this matter and he told one story. In the country of Syria there is a mountain and which is called the mountain of Lakam. One Darwesh used to reside on that mountain. His hands and feet were injured and there was swelling in his whole body and there were used to find bees on the wounds that he could not fly bees as such he was very weak and older person and also

he could not turn. One pious person was reached and he was found there that one person was lying in upside position and on his whole body is in swelling and bees were covering his whole body parts and all parts are full of the wounds and he was in such condition of weakness that he could not turn other side or not able to fly away the bees from the body parts. And for each and every breath, but his tongue is not free from the remembrance of Allah and he is saying **الله الله**.” That person reached near that man and he asked him, “ Oh brother what is his condition.?” He said, “ There are thanks to Allah.” He told him for which grace, “You are thankful to Allah. And in you there is no health and well being.” Then he told that, “ He is thankful for the grace of faith. If there will be 1000 tongues of the hairs then also its thankfulness will not be fulfilled.” Then he told, “ The heaven will be given for the sake of the faith.” And he said some matter about the quality of the heaven that, “ Those kings who will be given heaven and when they will look heavenly palaces there, then they will find their worldly palaces as ruins.” Then he said this holy saying of the prophet in which Allah says **ولا تخطر على قلب بشر** **اعدت لعبادى الصالحين ما لا عين رأت ولا أذن سمعت**. When there will be available felicity of all such graces for the sake of faith, then we should be thankful for such grace of faith in this matter.” Upon this I asked him, “How we can thankfully before getting of the graces.” He said this, “There is thanks for divine help of good deeds and for the finding of the faith and on the promise of the heaven and sight of Allah.”

Then he said, “ There they will see Allah by the eyes of the body there and upon this he was reciting this saying of the prophet of Allah. **رايت ربى ليلة المعراج فى احسن صورة**.” Then he said, “Allah does not have face with Him and He is free from shape and face and what is meaning of it **احسن صورة** then he himself was explained the two meanings of it. First the meaning of **احسن صورة** is the face of the prophet. It means I have seen my

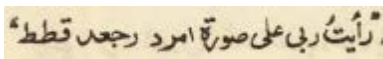
Lord who was in the condition of **احسن صورة**. It means that He was in good face. It is phrase of **احسن صورة** is condition. As we say **رَأَيْتُ اسْتَدْرَاكِبًا أَيْ كُنْتُ رَاكِبًا**. It meant at that time my face was best among best faces because it was in a condition of accession. And there a meeting of the prophets were there and there was good news of the nearness and finding place of sending down of the graces and he was reaching the place of nearness, so no doubt, then there're graceful and elegance which was prevailing in the prophet."

Then he said "To see its example in the world of manifest that one person is an employee of one king and he take a source of the royal guard to reach in the service of the king. If in such period if he will be called by the king then there will be indeed will be light and grace which will be prevailed upon him and elegance will be increased in him. And that person when he will be returned from favour and royal courtesy then he will be more in elegance and movement than before. The prophet was our leader and when there was accessioned and at that time he was meet the prophets and when got nearness of Allah, then at that time lights of Allah were prevailed upon him. So for the reason of happiness in the face of the prophet was becoming better than before. The other explanation of this prophet's saying is that **رَبِّي** **فَرَأَيْتُ** and the meaning of **رَبِّي** is Sayyadi. **فِي أَحْسَن صُورَةٍ**. So it is proper to say Rab or Syed. In this matter, there is the witness of the saying of the prophet, which is reported by Hadrat Abu Huraira and which is as follows.

رَأَيْتُ رَبِّي فِي بَيْتِكِي الْمَدِينَةِ يَمْشِي وَعَلَيْهِ حُلَّةٌ جَمْرَاءُ وَفِي رِجْلَيْهِ نَعْلَانِ صَفْرَايَانِ ، قَالُوا لَهُ لَقُرْتُ بَعْدَ الْإِيمَانِ

فَتَبَسَّمَ وَقَالَ رَأَيْتُ رَبِّي أَيْ سَيِّدِي أَحْسَنَ رَضَى اللَّهُ عَنْهُ

As there was about the face so the slave asked for the prophet in the verse **إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ عَلَى صُورَتِهِ**. It is inclined towards alphabet, Arabic **أ**. He said "It is towards Adam because of the face of the prophet Adam which was born and its height and size was

remaining the same as Allah made it big effigy and it was remained in the same height and size even after putting soul in it and against as per the face of the man that it will be coming first child, then he will become young then after that he will become old. At last he will become an old then he will be Sheikh (older) and leaving the world and in all stages of life period his height and size will be different. But the man's his first height and size will be one foot, then two, three and four feet, strong and weak, fat and thin. But Adam was remained always in one face and there was no change and modify as per he was made and in the same condition was lived during his whole period of life." At that time I have reminded one saying of the prophet so, " I said it is that it was copied this saying by Ain Qaza Hamadani that the prophet said ." Then Khaja Sahib said that " This saying does not find in famous books. If there is saying then it should be belongs to similarity and there is required for keeping faith on similarity and should not argument and interpret in this matter."

After that Khaja Sahib started the story of Qabil and Habil that "In the Islamic law of prophet of Adam there was practice of pregnancy and in which there will be a pair of children will bear at a time. The female child which will be born from other pregnancy will be married with the child of the first pregnancy. When Qabil was born and with him the girl who was born was very beautiful and smart. And that girl who was born with Habil was not such beautiful and smart. Qabil said that " He is eligible to marry with his sister as who was born with him and we belong to same pregnancy." Prophet Adam was told that "It was order of Islamic law is that marriage should be there with difference of pregnancies. The girl who will born today will be given to the boy who will born yesterday. Upon this Qabil was becoming very angry in this

matter and Habil who sleeping beside of the mountain and who was killed by him there by stoning. And due to the reason of the killing of Habil as a bachelor person then there was darkness which was prevailing in the world. At that prophet Adam was visiting Holy Harem (grand mosque) in Makkah. Upon seeing this he was asked the angel Gabriel, “Why there is darkness in the world?.” Gabriel told that, “Qabil killed Habil by atrocity.” Upon hearing this prophet Adam was began weeping and he was becoming sadly for this reason. So during his whole life he did not smile for this reason. So first blood, which was falling on the earth, which was due to the atrocity of the Qabil. Before this killing, all trees and vegetables were with fruits and which were eaten as food. And for every tree there were fruits from trunk to branches and leaves there were full of fruits. The grass which is grown will be eaten and such grace was left of the world and some trees turned into trees of thorns and some trees were becoming fruitless trees and vegetable of sweet scented were becoming grass and were becoming unable to eat. The birds and animals were left from human habitation otherwise before it there was mingled of birds and animals with the human beings. There is saying of Allah. فَاصْبِرْ مِنَ التَّائِبِينَ As the man was regret in this matter so there is punishment of Allah is there of summer season in the eastern direction so that man can get the punishment of hot season of summer. And there is punishment of Allah is there of the hottest winter season in the western direction so that man can get the punishment of hot season of cold. So saying of Allah فَاصْبِرْ مِنَ التَّائِبِينَ is how it is right in this matter.? Because it is regret as said in the saying of the prophet الْأَنَامُ التَّائِبِينَ but Qabil was not regretted his mistake.” Then Khaja Sahib was given its reply that, “In the saying of Allah it was given about of Qabil is that فَاصْبِرْ مِنَ التَّائِبِينَ it is referring

here that there is no regret for him for killing of his brother, but he is with regret how to hide the dead body of his brother as at that time no one was not knowing about burying of the dead bodies and there were no needle and thread was not available for stitching the cloth. And there was cloth available without stitching there. When there was the blow of the wind then there was cloth will be flying in the wind and open the corpse of Habil and for some time he was angry in this matter. Allah said about his regret and repentant in the holy Quran.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِلْبَرِيَّةِ كَيْفَ يُوَارِثُ سَوَادَ الْخَيْبِ Allah has sent on crow there and who killed another crow before of him. And who made dig the earth from inside and made a pit and in which he put another crow in it and put the earth on it and covered the pit in this matter and it was hid there beneath the earth in the pit. Upon seeing this Qabil was regret in this matter if whether he was doing the same before there. So he digs the earth and buried Habil in the grave, and since that time custom of burying and shroud came into existence in the world. Then after these benefits Khaja Sahib told this story.

“There was one king and his name was Abdullah Taher and his minister’s name was Hasan Abul Fazal and who was a great learned person. One day the king told him to explain the following three verses which are mentioned as follows.”

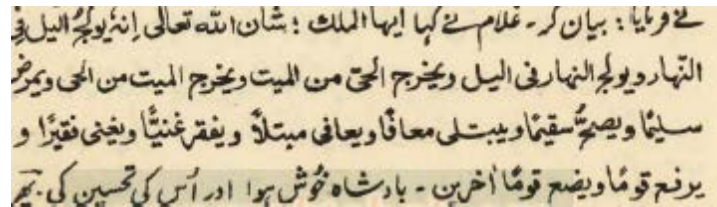
He said “As per saying of the prophet, there is discrepancy in the three verses of the Quran. From the first verse there is discrepancy of it with this saying of the prophet **أَلَمْ تَرَ أَنِّي قَدْ قَرَضْتُكَ الْقُرْآنَ** and from it is not proved that Qabil is regretted. Think how it will be correct that **فَأَصْبَحَ مِنَ التَّائِبِينَ** for the second verse there is discrepancy of it with this verse **مَرَقَ النَّبِيُّ بِقَرْضِ اللَّهِ قَرْضًا حَسَنًا فَيُطْبِئُ**. For the third verse there is discrepancy of it with this saying of the prophet **جَفَّ الْعِلْمُ بِمَا هُوَ كَانُ** it means Allah says **كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ**

and saying of the prophet is informing **جف العلم بما هو كان**. Then Abul Fazal Hasan told that, “ In the first verse in which Allah says it is not repentance which is required for regret **فَاَصْبَحَ مِنَ التَّائِبِينَ** for all the previous nations and as the meaning which is known from this verse. **فَتَوَّأ إِلَىٰ يَارِئِلَ مَا قَتَلُوا أَنْفُسَهُمْ** So for mention of excellence and merit of the regret of nation of the prophet Mohammed (peace be upon him) is mentioned as **وَالتَّائِبِينَ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ** and in the second verse it is mentioned as **لَا تَكُنْ مِنَ الْخَاسِرِينَ** but it is as per the demand of justice, but about reward of 10 good deeds for one one good is proved from this verse **مَنْ جَاءَ بِالْخَيْرِ فَلَهُ عَشْرُ مَثَلِينَ** and which is due to excellence, favour and kindness of Allah and its explanation as per religion of Mutzala (rationalistic sect of of Muslim dissenters) and with people of Ahle Sunnah (Orthodox Muslim) and it is reward of virtue is there and in it there will be increased due to the kindness and favour of Allah. Upon hearing this third verse **تَكَادُ يَوْمَهُوْفِي شَأْن** so companions questioned with the prophet what is its dignity for Him every day.? Upon this he told that “ There is the daily splendor of Allah to forgive the sinners and make happy the sorrow persons, and He will give respect to some persons and He will disrespect some other persons. Related with this Khaja Sahib told this story.

“ One king has called his minister and asked him to explain the meaning of the verse “ **تَكَادُ يَوْمَهُوْفِي شَأْن** ”? (every day He is bringing about a matter)

And the minister has requested some him some time in this matter and he went to his house and he sat there in the house with worry and in sorrow condition. He had one wise slave with him and when he saw his condition then he has asked his master, “ What is worrying and

problem with him.?” He told him “ The king has asked to him the meaning of verse **تَكَادُّهُمْهُوَفِي شَأْنٍ** and to such extent he will think over it but he is not finding its real meaning in this matter. So when he will go there and then what he will reply tomorrow.?” The slave told him that “ He will reply before the king, so take along with him in the royal court there.” The second day the minister took his slave in the royal court and the minister told the king “ To ask reply of the question with this slave and he will reply in this matter.” The king has asked him “To explain.” The slave was mentioned the following verse from the Quran.

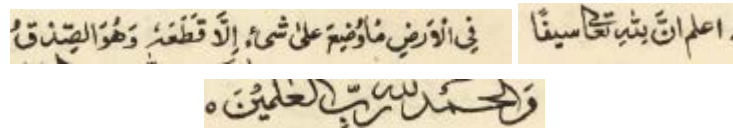


“You cause the night to enter the day, and You cause the day to enter the night and You bring the living out of the dead, and you bring out the dead of the living.”

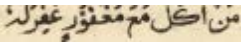
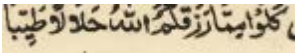
Then the king was happy with the slave and he praised him very much. The king asked the minister to remove his dress of the minister and to wear it to the slave. The minister removed his dress and worn to the slave and slave told that “ This is the dignity of Allah that who will give respect some persons and also he will disrespect the some persons.”

Then Khaja Sahib said that “ If there will be less deeds and if the one who will perform five times prayers and if he does not do anything but with true heart and with pure intention do thriftiness.” Hadrat Zanon Masri said that **قَلِيلٌ الْعَمَلُ مَعَ كَثِيرٍ الْيَقِينِ كَثِيرٌ الْيَقِينِ قَلِيلٌ الْعَمَلِ مَعَ قَلِيلٍ الْيَقِينِ قَلِيلٌ** then he said that “If one who is not perform prayer and the daily round of prayer formula and engagement but there is required attention in this matter.” Then in

the chapter of truth he said that “ This is saying of Hadrat Zanon of Masri or some other pious person which is as follows.



The 58th episode

The felicity of the kissing of the feet of Khaja Sahib available to me. The piece of cloth spread on the ground for serving of dishes on it in front of Khaja Sahib. Khaja Sahib was kind enough in this matter and he used to say friends eat too much and meals were cooked of fine Palau (rice cooked in meat.) He used to put food by his kind hand. He also asks this with his servant in this matter. I came there in the condition of hunger with the intention that master used to give food to the hungry persons. When I have seen there the efforts of Khaja Sahib in this matter than I have recited saying of the prophet which is as follows.  So this felicity was present here at that time. After this he was asked the servants to wash the hands and were given pan (betel leaf) to eat. Then all of us, we are awaiting there what benefits Khaja Sahib going to explain us.? Khaja Sahib said, “ This is meeting of meals, eating and it should be said some proper meeting. Then he was reciting this verse.  And he said “ So the food if it is legal then it should be eaten and it should be known that Allah is watching us and it should be eaten for the sake of Allah and there should be intention there that whatever energy will be found with that food which will be used in the worship and obedience of Allah then that person will be in the prayer and worship exactly.”

Then Khaja Sahib said one day in the presence of the holy prophet, the companion said “ Oh prophet of Allah, we eat but our stomach did not fully.” The prophet told “Then perhaps you eat alone.” They said “Yes, all persons eat separately.” He said “Now eat together and first recite **بسم الله** and there will be grace of Allah will be there.”

Then he was mentioned the following saying of the prophet, which is reported by Abdullah bin Masood.

قال شيطان

الكافر لشيطان المؤمن مالك مهزول ؟ قال لا اى لا اطعم من طعامهم ولا اشرب من شرابهم اذ يقول بسم الله الرحمن الرحيم فقال شيطان الكافر كل في كل ذلك نصيب اذ لا يؤيد كذا ذلك

The translation of this saying is that one time one infidel person's Satan asked with the Satan of Muslim person “What is reason that why you are so much slim and lean.” The Satan of the Muslim told him that, “ He could not get any share from the food of the Muslim person because he will start eating upon reciting **بسم الله الرحمن الرحيم**.” The Satan of infidel person told him that “ He will get shares in everything because the infidel person did not remember Allah.”,


The 59th episode

The felicity of the kissing of the feet of Khaja Sahib available to me. Khaja Sahib started saying the narration. That “ Moulana Shams Rijzi and Moulana Kamalauddin Khuharda and some Darwesh present in the meeting there. He was giving a statement that some women who will enter on the way of the truth, who are find active and better than men.” Upon this he said “The story of Hadrat Rabia of Basra. Once she was becoming ill due to typhoid fever. The persons have asked her “How she

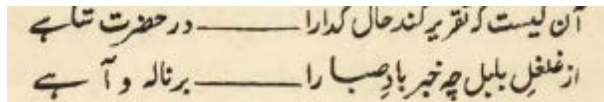
becomes ill of this fever.?” إِلَيْهَا - فَعَانِي اللهُ تَعَالَى كَانَتْ فِي الْخَلْقِ مَشْغُولَةً فَعَرَّضَتْ عَلَى الْجَنَّةِ ، قَالَ قَلْبِي.

Its translation and interpretation is that “ When she was engaged with the truth, then she was presented the paradise so his heart was attracted towards it.” Upon this there was punishment of Allah on her and then the fever was started.” Then Khaja Sahib said that “Allah will give punishment for the inclination of the heart and attention to anybody that why one has looked at the unrelated.?” He will keep someone in the demand of the world and bring the world after decoration and adorned it before him so he can attract it and engage in it.”

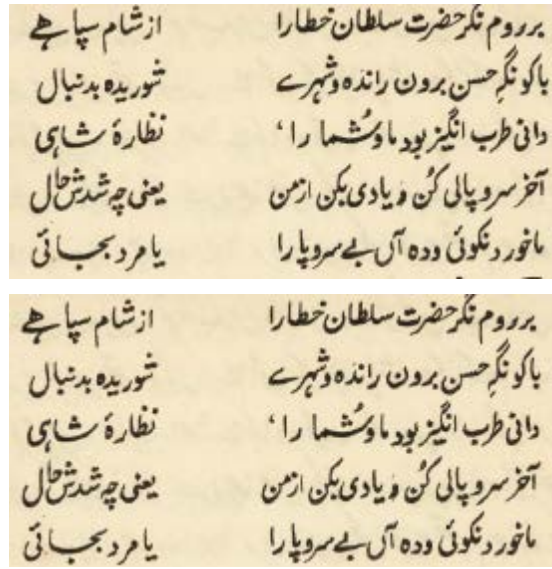
Then he said told “ The story of leaving of the world that Hadrat Rabia of Basra who was a perfect, pious woman and her beauty and loveliness was well known and famous in the long distance countries. The learned and Mashiq (venerable) person of Basra was agreed that this woman is trying hard and bravely in the way of the truth. It may be possible that the Satan obstruct her on the way so we all should go and see her to advise on this matter. They gathered and went to see her. When men will used to visit her then she will hang curtains in between them and behind the curtain she used to talk the men in her house. In short the pious persons of Basra went into her house and they sat at one side of the curtain and she sat at the other side of it. The persons have started a discussion in this way that “When the child of the manner will be there then it is required teacher for him and if there is pious peoples are there but it is required ruler for them. Even though the woman is worshipper and ascetic, but it is better to have husband in this matter.” When they said this then Rabia understood that they said this advice in her case. She said “Who is wise and learned person among all of them” and in them Hadrat Hasan of Basra was there. The persons have pointed towards him and said that “ Among them, there is learned person and his name is Hasan of Basra.” Rabia of Basra asked him “ To sit near her

at the curtain.” When he came there and sat near her then she has asked “ About how many parts of wisdom were created.? ” And Khaja Sahib said “On ten parts.” Then she asked him “ How those parts were divided among men and women,?” He told that “ Nine parts were given to men and one part was given to women.” Then she asked about “ How many parts of lust depends upon it.?” He said “ It is also with ten parts.” And she asked “How it is divided.?” He said “ It is opposite of wisdom that nine parts were given to women and one part was given to men.” Rabia of Baasra said “  one part of her wisdom was overcoming nine parts of the lust. But nine parts of your wisdom which could not overcome on one part of your lust.”

Then he was given an indication to Moulana Kamaluddin and Moulana Shamsuddin Rijzi and said that “ I think he is Qalander (dauntless person) and a poet and he said ode which is additional on the ode of Moulana Jami.” Khaja Sahib was recited by himself exordium and second couplet of the ode from the ode of Moulana Jami and then he told me to recite the exordium from my ode. And his exordium is as follows.



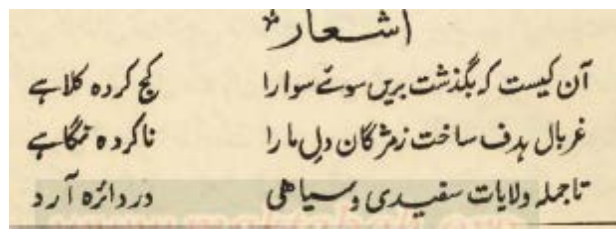
“ Some of my verses which I recited are as follows.”



“ When I was reciting my verse, then he used to say to recite another verse. It was strange timing of fondness at that time. At that time I could remember only my four couplets and other I could not remember which, I have recited in Doulatabad.”

The 60th Episode

The felicity of the kissing of the feet of Khaja Sahib available to me. There came one young Arabic person and who brought one fine comb for Khaja Sahib and he was taken by his hand and put the new comb in the comb case and taken out the old comb from it. Then he asked “When the comb is put in the case, then from which side it should be kept.?. Then he himself said that “ If it should be kept from its tooth side and which will cause of difference of the hairs. So which is the cause of difference should be kept away and which is a proper thing.” Upon this Khaja Sahib told “This story and which he was heard by Khaja Nizamuddin Auliya and on that day Qazi Mohiuddin Kashani was



present there. After some time the mystic friends told that “Today we are invited by Tousi (from the name of Persian city Tus) and at that time the sons of Emad were present there and they were saying improper phrases in favour of Khaja Sahib and we have left from there.” Upon this Khaja Sahib said that “Once one Darwesh came in the presence of Khaja Nizamuddin Auliya and he was asked to give something to him and asked him to leave from there. He was standing there and he said “Oh Sheikh this comb specially which is kept on the prayer mat should be given to him,” but he was silent upon hearing this. And he told a second time, then he was also silent. Then he was asked a third time, but he was silent. At last he was crying with a loud voice and he said that the comb should be given to him so that there will be felicitated. Khaja Sahib told him “To put his felicity in the water.” In short, that person left from there. There was one brook there at outside of the village and which was shallow and in which he began there bathing and he was drowned in its due to the fate. Khaja Sahib was saying these matters, Qazi Mohiuddin and friends were busy there in conversation then at that time there was loud and cry from the side of Kelo Khedi that the sons of Emad Firdouse were drowned. There was cause that they were coming out from eating in the feast of Tusi in the shrine and they boarded in the boat and reached to Kelo Khedi. Near the shrine of Sheikh there was a public kitchen of Moulana Firdusi was there. They have got down from the boat and taken out dress and they want to wash their bodies there and tied sheet use as a garment for the lower of the body and were entered into the water. One brother was began flow and he asked his other brother to hold his hand and who caught his hand, but he could not able to take him out of there. During this time there was came one flow of water, which came there with force and both of them were drowned. When this news reached to Ghyaspur with Khaja Sahib some time

before Qazi Mohiuddin and his friends were coming there from that brook and where water was not suitable of drown. And with this news also another news came there attached to it that the sons of Firdouse who told Khaja Sahib improper words in the feast and both of them were drowned in the water.” At that time Khaja Sahib told this story. I was surprised at this matter and told that “There is strange miracle and also there is a miracle after miracle and which belongs to our Sheikh and also it belongs to Shiekh of our Sheikh.” After this Khaja Sahib said story suitable for the meeting.

The story.

One Moulavi (Muslim priest) of Sarasdi’s daily allowance was fixed from the royal secretary and due to fate there was a fire accident in his house and all his belonging and royal order was damaged in the fire accident. He went to the city to get writing of the royal order again. In those days it was difficult to get written royal orders again. In short, after endeavour and disgrace, he was able to get writing of a new royal order for him. He kept it in his handkerchief and tied it and put it in the sleeve. He was preceded somewhere from the office and he was found that there was no handkerchief and royal order in his sleeve. God knows where it was falling. He was returning from there in surprise condition and making request with all persons to return out such and such handkerchief and royal order for him which is lost in on this way. He was visiting in all lanes and in the shops of butchers and cooking persons and nobody did not say that he was found, his handkerchief and royal order so for this reason he was tired in this matter. The next day while weeping, he went into the service of Hadrat Khaja Nizamuddin Auliya and told him that, “One time due to begging, he was able to got royal order and was taking it to his house and which was lost in the fire accident. The second time he came here and did begging

and able to get written new royal order for me and which was kept in the sleeve and it is not known where it is falling?." Upon hearing this Khaja Sahib did meditation for some time and he said Moulana to accept offering of the sweet that if you will get a royal order, then its reward for the soul Khaja Fariduddin Ganj Shaker and Moulana accepted to make an offering of the sweet. During this period Khaja Sahib was busy with some other persons who came to visit him there. Moulana was sitting there. Then Khaja Sahib told him that " Now it is good first to saying of Fateha on the holy soul of Shiekh Sahib before getting of royal order." Moulana stood from there and he has six coins with him and he was reaching for the door of the shrine and where they are available sitting persons selling items of bakery, flower and sweet from the time of Khaja Sahib. Moulana was given six coins to sweet maker and he weighted sweet and take paper to put sweet on the paper and to give him. Moulana was seen that it was his lost paper in his royal order and sweet maker wants to tear the paper so he was crying with a loud voice, "Do not cut the paper into pieces as I am searching this paper." In short, he was taken sweet from there and went into the service of Khaja Sahib in happy and cheerful condition and he was kissing the feet and he told him the story there.

The 61st episode

The felicity of the kissing of the feet of Khaja Sahib available to me. "There was discussion about acceptance of deeds depends upon the passion. As no act in which, if there will be no passion of Allah in it, then it is not acceptable and if there will be passion is there, then if one who will do the deed then it will be acceptable at that time. There is no

time of passion which is fixed whether in the childhood or in the youth or in the old age period and also there are stages of passions. One is, the passion of the general which is due to divine help for good deeds. One more passion is special and its meaning is there should be attention of the heart towards the truth and there should be no attention to all other things.” Then he said that “ Sheikh Usman Khairabadi was got passion in the childhood period and his story was already told before.”


Then he told another story that, “ There was one disciple of Hadrat Usman Khairabadi and one time he was travelling someplace, but he could not find any trusted person to hand over his slave girl to him. In helpless condition he told his spiritual master to keep her in his house so that he can return back from his journey and the Sheikh was giving him permission in this matter. He was kept that slave girl in his spiritual master’s house and he went on the journey. One day Sheikh came into his house and he was looking at the slave girl and there was a danger which prevailed in his heart from her. He tried his best, but he could not able to remove that danger from his heart. At last, in helpless condition he went to his spiritual master Abu Hafaz Haddad and he told him that, “ One disciple was left one slave girl in his house, and upon seeing her there was happen danger to him and which created in his heart and which is not being removed.” His spiritual master upon meditation, he told him that, “ You go to Sheikh Hussain Hamdani there and then from this danger will be removed from him. Sheikh Usman was travelled and reached to Hamdan. Where he was asked about the house of Sheikh Hussain Hamadani then everybody scolded him and told him “ Why he is asking him, he is sinful and debauched and drunkard person.” Upon hearing this he came back from there and he told his spiritual master and he told him that, “ You have sent me to see such person that but upon asking his house address then everybody told him

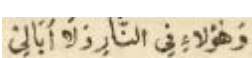
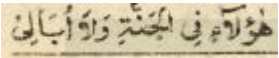
badly and improper words and all are agreed that he is sinful and drunkard person. He came back here without meeting him.” He asked me, “Whether that danger was still there or gone from me.?” I told him that, “No”, still it is there and it was becoming more.” He said that, “I have told unless you will not meet him that danger will not be over.” Then I have travelled Hamdan again and asked about the house of Sheikh Hussain. Upon this all people said bad things to him. Upon this he said that “He will meet him, which is must and see him how he is.? As there is work with him” and the persons have shown the address of his house. When he reached his house, then he was seen that there is one old man is sitting and there is earthen jar is kept there on which is long neck flask is on it and one beautiful man is sitting on his lap. Sheikh Usman Khairabadi was becoming upset when he was seen it. In his heart he said that the people are saying truly on this matter. This is very bad condition and where my Sheikh sent him.? And upon this he began thinking to go back from there. Then he thought that to meet him and he sat near him. Then he explained matters of mysticism as such that Sheikh Usman and that boy began weeping there and began discharging of blood from the eyes. Then Sheikh Usman stood and asked “Oh Sheikh for God sake tell me how he has adopted such condition that all people used to do backbiting of you. You have given a statement of mysticism which is very good that I was surprised in this matter and there was a discharge of blood from my eyes. And what this style you have liked in this matter.?” Sheikh Hussain Hamdani told him that, “This style he was adopted because as such person when people will look his condition of the manifest, then they should not have trusted upon him and should not keep his slave girl with him as custody so that like you, I may travel from native place and country. Then he said, “This earthen pot is full of water. This long neck flask which was

found in the garbage and somebody thrown after drinking the wine. I did not have water spouted jug with me so I took it and washed it well and made it pure and from it I used to drink water. This beautiful boy is my son who is reading the Quran with him.”

Then he said “ In the youth period Sheikh Abu Hafaz Haddad got passion and he was telling his story and at that time one soldier came there so he paid attention to him and he was asked his affairs.” He told him that “He wants employment as a servant.” Khaja Sahib told that “ In these days people used to keep servants with them. Then he said there is no harm (illegal) in the service. But in this matter have a regard of engagement of the truth and should not ignore it.” With related matters, he told one story.

The story.

Once the Mughals have looted one city. They used to capture old men, boys, and used to put in shackles and collar of slavery to the women and youth persons and drag them out of the city. In that city there was a pious person of saintliness and who came out of the city and who went to the hillock and put his staff under his chin as a pillow and he stood there and began watching. One traveler who came in his house was also going outside and he was standing with him there. Both of them began watching the city that the Mughal army were taking men and women detain in chains and were taking them out of the city. There was blood canal which was passing from blood of the injured and killed persons. That person asked him “ Oh Sheikh this dealing of Allah in which record it should be watched there.?” The Sheikh told him “ In record of  carelessness.”

Then Khaja Sahib said,“ Is pointing it towards holy saying of the prophet in which Allah says   and the

explanation of its introduction in which it was written that this phrase is **هؤلاء في النار ولا أبالي** right, but another phrase **أبالي هؤلاء في الجنة ولا** how it will be correct. Then in its reply he said the explanation of this phrase is **هؤلاء في الجنة ولا أبالي بحفاهم وهؤلاء في النار ولا أبالي بوقاهم** it means that he did not care oppression of heavenly people and he did not care of faithfulness of the people of hell.” There was one learned person in the meeting and who asked “Personal pronoun of **نم** to which it is pointing?” He said “Towards **هؤلاء**.” Allah saying in holy Quran **فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ**. Then he explained the meaning of the saying of the prophet that, “ In ‘Mashariq’ it is written that the prophet said that one person get nearer till such that in him and in the heaven there is left one span of distance and with such bad act which is done by him and then he will become among the persons of the hell. Another person who does such deeds that in him and in the hell there is left one span of distance and with such an act which is done by him and then he will be among the persons of the heavenly and with this related matter he told this story.

The story.

Hadrat Khaja Fazil Bin Ayaz born in Khorasan and, in the beginning of his career, he is said to be have been a highwayman and who belongs to the group of highway robbers and thieves. For many years he has engaged in highway robbery and around Sarkhas he was involved in many robberies and after that he was repenting. There was reason for it that one time he was going on the way to his house and in his street, he was heard some person reciting this verse of the holy Quran on his upper story. **الَّذِينَ آمَنُوا أَنْ تَضَمُّ قُلُوبُهُمْ لِلَّهِ** When he was heard from down side, then he said **بلى** it means, that the time was coming there and from this the condition of rapture was prevailed upon him. It was his practice that he used to write the name of the caravan and date of robbery on the

paper. The other practice with him was that he will not use to attack that caravan in which he will find women and children are there. And he will not use to speak false and he did not involve in embezzlement in the custody. He was leader of the robbers. When he was repenting, then he was taken that list and he was returned back the looted goods to their owners and ask the people for forgiving him and the goods which was already used so he was excused for that good and asked forgiveness in this matter. And he brought them in an agreeable condition that, “He is Fozail Bin Ayaz that goods was used to him now I have repented from robbery and theft and he will not do such work in the future. You on becoming happy on your rights then forgive him so that his repentance will be accepted in this matter.” Upon this some will say to him to return back their goods from him and some will say to him we have forgiven you. Till such that there was one Christian and from him he was looted gold coins in any caravan. And he went to see him there and asked, “Whether he know him” and he told him that, “He did not know him.” He told him, “He is Fozail and now I regretted and repented from my work and in our religion it is required the condition of repentance that the claimant should be in agreeable condition. I have taken some tolas (one Tola =10 grams of weight) of gold from you and which was spent with me and I will get back to you after obtaining it. Till that time the gold will be as loan for me so now you agree in this matter so that my repentance should be accepted.” Upon hearing this that Christian was going into his house and he came from there soon and he said “Oh Fozail I have sworn that until you will not give my gold I will not in agreeable condition with you.” Hazrat Fozail told him that “From him he can take the title deed that he will give his gold but now agree in this matter so that his repentance can be accepted.” He told him “Now what he can do as he was already swearing in this matter and he cannot do

against it.” Fozail was surprised now what to do in this matter. Then he told him that “He will give double of it so agree to it.” He told that “Unless he will not take back his gold he will not agree.” In short, in this conversation that Christian told him that “He will do one trick so that he can fulfill his swearing that there is some gold in the house which he will give to him so you take and give me back and in this way my swearing will be fulfilled and I will not perjuror.” Khaja Sahib told him “It was good.” That Christian took him and shown him that purse and told him “In it there is gold and you took it in your hand and give me back.” Then Khaja Sahib took that purse and given to him. The Christian opened it.

“I have sworn” he told Fozail, that “Until you give me money I will not grant you quittance. Now put your hand under this rug and take up a fistful of gold and give it me. My oath, then will be fulfilled, and I will give you quittance.”

“Offer me Islam” cried the latter. Fozail offered Islam and the Jew became a Muslim. “Do you know why he was becoming a Muslim, he then said. It is because until today I was not certain which was the true religion.? Today it has become clear to me that Islam is the true religion: for I have read in the Torah that if any man repents sincerely and then places his hand on earth, the earth and sand turns to gold. I had put the earth under the purse to prove you. When you lay your hand on the earth and it turned to gold, I knew for sure that your repentance was a reality and that your religion is true. If you will become false, then I will beat you so that you will return back his gold stolen by you and will not let you without taking my gold from you. This work was done by for a test of your truth. Now going about the earth in your hand, which was

converted into gold and from this it is known that your repentance was accepted. So for this reason I have accepted the faith of Islam on your hand.” When his wife and sons heard this story, then all of them have accepted the religion of Islam. All persons of his house and nation whoever have heard this then they all accepted Islamic religion.

Then in the chapter Amant (entrusting things) he said another story that one day a great caravan was passing that way and, Fozail’s confederates were on the alert for it. At the beginning of the night every person due to Fozail’s fear were taken out their goods and hid it in the jungle everywhere. A certain man was travelling in the convey who had heard rumours of the brigands. Sighting them, he took counsel with himself how he might conceal his bag of gold. “ I will hide this bag ” he said to himself. “ Then if they waylay the caravan. I will have this capital fall back on.”

Going aside from the road, he saw Fozail’s tent and Fozail himself close by it as ascetic by his looks and the clothes he wore. So he entrusted the bag of gold to him.

“ Go and put it in the corner of the tent.” Fozail told him.

The man did as he was bidden, and returned to the caravan hut to find that it had been pillaged. All the luggage had been carried out and the travelers bound hand and foot. The man released them and collecting the little that remained they took their departure. The man returned to Fozail to recover his bag of gold. He was his squatting with robbers as they divided up the spoil. “ Ah, I have given my bag of gold to a thief.” The man exclaimed.

Seeing him afar off, Fozail hailed the man, who came to him. “What do you want?”, he asked him.

“Take it from where you deposit it. Fozail bade him. “Then go.” The man ran into the tent, picked up his bag and departed. Khaja Fozail told him “To check his bag well that he did not do embezzlement in the entrusted thing. I did not say lying. If you entrusted thing will not be in the same condition then he will be guilty of embezzlement and liar.”

Then Khaja Sahib said about his piousness that “After this he went to Makkah and in Holy Harem and on the hand of Khaja Abdul Wahid bin Zaid, he was repenting and he was becoming his disciple there and he was getting saintliness of perfection to a great extent. Somebody met with Prophet Khizer (A.S.) and he asked of him, “What is your food?” He said that, “He used to meet with Khaja Fazil bin Ayaz once in a year and upon seeing him one time, which is enough for being fed up and there is no need for his food and drink up to the next year.”

The 62nd episode

The felicity of the service of the Khaja Sahib available to me. Khaja Sahib was inquiry from one person that, “From where he has come there and what work he is doing?” He told his native place and he said that, “He is teaching boys.” He told him that “In his city one Quran-Conner was there and his name was Hafiz Mukhlisuddin and he was a great pious and a person of saintliness to a great extent. One day he went for a picnic along with his students. During the way they find fire trees with fruits there. The students have plucked those fruits and kept in their hands. And he asked with them, “What in their hands and is that is corn cobs?” They told him “The fruits of the fire trees. “But the teacher told them that “No, it is corn cobs with them and bring to him.” The students told him that, “These are fruits of the fire tree which they have plucked

from the trees just now and there is no season of corn cobs. So why did you say that this corn cob.?” Moulana asked them to give and it is corn cob. They have given it to him. He cut into many pieces and given to all and when they eaten it, they found it as corn cobs. Upon this I have inquired, “Whether Khaja Aziz Kanziki and Moulana Mukhlisuddin were living in the same period of time.?” Then he told that “ He did not know in this matter, I know that Khaja Aziz Kanziki was a great pious person of this time. Afterward he said that, “ He was heard by the tongue of Hazdrat Khaja Nizamuddin Auliya that in Badayun city, there were two brothers and their names are as follows.”

1.Sheikh Shahi Moitab

2.Sheikh Abu Baker Moitab

“ I have seen Sheikh Abu Baker Moitab but I did not see Sheikh Shahi Moitab and in ecstasy (Sama) meetings there will be strange condition which will be prevailed upon him and our spiritual master used to amaze in this matter.”

Then he said that “ Once friends have taken him in the garden for a picnic out of the city and where they have cooked rice pudding there. When they put rice pudding for serving then he said upon seeing rice pudding that, “There is embezzlement in this matter and somebody did embezzlement so he will not eat it.” All friends were surprised in this matter, and they inquired with each other who did embezzlement in the rice pudding.? And all of them told that among them there is nobody did embezzle.? At last two friends came there who cooked rice pudding and they said that, “At the cooking time, there was boil in rice pudding and there was no utensil there so it began falling on the earth then we thought that is it better of falling or eating it.? As per necessity we have eaten that boiling rice pudding.” Upon hearing this Sheikh told that, “ It was good that it was falling on the earth and for which you eaten lonely

without friends. So your excuse is not acceptable. He asked them to stand in the daylight.” There was seasoned of summer so much of perspiration was passing from their faces. Then he said that, “Now I excuse their mistake and told them to come and sit in the shade, but they should not repeat such an act in the future ” and they have repented. Then he has called a person to open a vein and the friends have asked him, “What you will do.? He told them that, “He was seen flow of the perspiration on the faces of the friends very much and in its place I will open my vein and will flow, such quantity of blood on the earth.” Then he said “Sultan of Auliya Khaja Nizamuddin used to say that, “ There was very much shown special favour of love of the friends that in place of their perspiration, he was flowing his blood, and he was shown special favour of the manners and but he did not hear their excuse. After this he told this story.

The story.

Qazi Kamaluddin Jaferri was judge of Badayun city who wrote the book ‘Manaq’ and he was writing book ‘Manaq’ there. His perfection of the knowledge is manifest in that book. Then he said “ There was very much love in between Sheikh Jalaluddin Tabrazi and Qazi Kamaluddin Jafferri. The Sheikh used to visit house of Qazi Sahib and Qazi Sahib used to visit the house of the Sheikh. One day the Sheikh came to visit of Qazi Sahib at his house. The servants were sitting at the door at that time and he has asked him, “What Qazi Sahib is doing.?” And the servants told him that. “ He was praying at that time.” Upon hearing this the Sheikh told that. “ Whether Qazi does know praying.?” The Qazi was surprised that being a such friend what he told among the other persons. Again, when they met after that Qazi asked the Shiekh when you have visited my house and at that time “What you have said that the judge did not know how to pray.” The Sheikh told him “Yes, he said.

Oh my friend prayers of learned persons are different from the prayers of the Fakirs. Then Qazi asked him, “Whether Fakirs read another Quran or whether they perform genuflexion and prostration in different ways.” The Sheikh told him that, “Well, the Quran is same and also genuflexion and prostration are same. But Qibla (the direction in which Muslims turn in prayer) of learned persons is not more than the below three directions. And if the prayer-carpet (direction of the holy Kaba) is away, then upon this attention of direction is obligatory like holy Kaba and its correctness is not exactly and is not obligatory. One who is near and facing the holy Kaba and for him it requires correction exactly to face the holy Kaba and pray there and in the direction of doubt of amazement, then one will be in a condition of amazement, then for example, if one person is there where the direction of holy Kaba is in doubt then at that time amazement is compulsory for him and in that case he can pray in the direction in which his opinion is firm then that direction is his Kaba. After the prayer if he will know the direction of Kaba in another direction, then for him there is no requirement of the repeat of the prayer. In short, these are three conditions of direction of Kaba of the learned persons. But the Fakirs will not say initial Takbir (Allah-o Akbar) unless they will not find Kaba before them. This matter was feeling very hard upon the judge and he thought that the Sheikh is explaining his miracle to him that unless he will not see Kaba before him he did not pray. As there was very affection in between them so he did not say anything at the meeting. And he was silent and both of them smiled and were silent. After the second or third night Qazi was seen in his dream that Sheikh Jalaluddin Tabrazi was praying on the empyrean of God while spreading his prayer mat there. By chance there was feasting some place next day. The Sheikh and Qazi both of them came there and both of them sit near together, the Sheikh of time, then he

started saying that, “The end of the attempt and courage of the learned persons is that to become Mufti (Muslim jurist), teacher, or more than to become judge of some place, or more status of them to become chairperson in the mortal world. There will be no courage other than those in them. But there are many status of the Fakir persons. The first status, which Qazi Sahib is seen in his dream today. Upon hearing this Qazi Sahib was fallen down on the feet of the Sheikh and regretted in this matter. During this time of his speech one Darwesh came in condition of grief there and he was sitting on the backside of the meeting place and who did not be seen there and he told like a helpless person that, “In book ‘Minhaj Abidin’ he was faced one difficulty, so he thought to whom he will ask so he was coming into his service.” Khaja Sahib asked him, “What is difficulty with him.” He said “In this book it is written that **القلب من رؤية الغير ولا غير**.” Khaja Sahib said “One **يُتَعَقَّلُ** (sagacity) and in **يُتَعَقَّلُ** in which there is trouble of the beginner and there is possession which is the status of the beginner and in this writing, it is mentioned the condition of the ultimate goal for the beginner and in it that **ولا غير** is not present there with an ultimate goal and this meaning is available on the condition of engrossment. Such as which are available in **ليس في جهتي سوى الله تعالى** and I have asked whether the meaning of **جهتي** is from the heart. He said “It meant by **جهتي** knowledge.”

Allah is controlling many habitations and for Him there is no direction and house to him. So with at the goal, there is in support of consist of heart with un-related is called infidelity. Then he was reciting this saying of the prophet **حَسَنَاتُ الْإِبْرَارِ سَيِّئَاتُ الْمُقْرِبِينَ**.

The 63rd episode

The felicity of the kissing the feet of the Sheikh available to me. It was day of Eid (festival) and there was a large number of people were gathered there. All of them have eaten food and sweet and they have left from there while praying. With the conversation of favour, he was paying attention towards to me and with the related general feast he was telling this story that, “Once one Darwesh came in the service of Sheikh Abu Saeed and he was with the goods of riches there which are as follows. 1. Palace 2. Tent ropes of silk. 3 golden nails. And he said in his heart that how this Darweshi and Fakiri (poverty), and in which he had such riches which is not available even to the kings. Abu Saeed was able to know his thought and he paid attention towards him and said “ Oh Darwesh we have not fixed a golden nail of the tent in our heart and we have fixed in the earth.” Then he told that “ Oh friend it is the quality of the world is that **مَثَلُ الدُّنْيَا كَالظِّلِّ إِذَا أَقْبَلْتَهَا اسْتَدْبَرَتْكَ وَإِذَا اسْتَدْبَرْتَهَا أَقْبَلَتْكَ** and its translation and interpretation is that the example of the world is like that of your shadow and if you turn towards it, then it will go behind you and if you turn your back from it then it will come before you.”

After thinking some time he then said “ The special story of the indigence that today Allah have gathered goods and graces here and have given lots of grace. Once he was kept fasting and two days passed, but I could not get food. My acquaintance and his name was Nathu who brought two breads and vegetables in the cloth spread for serving of dishes for eating and he put before me. In that condition which has given such taste that which he could not be described. Khaja Sahib was remembering that taste and shaking his head. I have said in my heart

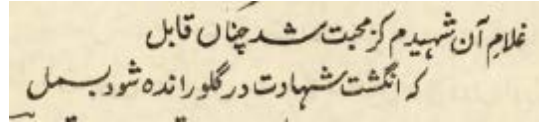
that سبحان الله what is the grace of the indigence that its beginning and ending both are good and then he was told about difficulties that there were usually no lamps in the nights in his house and for some days continuously there will be no burn fire in the kitchen. Those were the good days and good time. Even though my relatives can provide sustenance by the grace of Allah for 10-12 persons, but I have instructed them, gradually this thing and they have understood my nature and they know that I will be happy at the hard work and poverty and they have understood my thought. If any people of the world come to see me then I used to wear gown of the Sheikh and sit there. When he will be leaving from there, then I used to wear the dress of thick cotton so that it is not to do ablution wearing the gown of the Sheikh. In short, I used to keep away my indigence from the people to such extent and for these matters, he began weeping as such that there is a passion which is available to him. Then it is not known what he said.

والحمد لله رب العالمين

The 64th episode

The felicity of the service of the Khaja Sahib available to me. The three days of Tashreeq 11th, 12th and 13th Dhul Hajj were passed away. Khaja Sahib began saying of the rites of Hajj pilgrimage. He said that “ One Darwesh went to pilgrimage. After performing the Hajj, he has seen that all persons were sacrificing their animals there. That Darwesh was standing and he said “ Oh Allah, you know that I do not have any sacrifice animal with me. Now I sacrifice myself on your way if you accept my Hajj pilgrimage then accept my sacrifice ” and upon saying

this he was turning his finger of the witness on his throat and at once his head was separated from his body. At that time I have remembered my verse which I said before.”



Then Khaja Sahib said “ What’s best was this Hajj, which was accepted and one who has found salvation of pilgrimage.” Afterward, he told this story. “That one pious person went for Hajj pilgrimage. After performing the Hajj pilgrimage all the persons left from there and then he went into a holy grand Mosque in Makkah and there he sits in meditation. He was seen that two angels are coming there and one is standing at his right side and the other is standing at his left side. Then angel of right side asked by the angel of left side “This year how many persons Hajj pilgrimage was accepted by Allah.?” He told him that “ Nobody’s Hajj pilgrimage was not accepted except the Hajj pilgrimage of Ali Mugaf cobbler in Egypt.” For the grace of his Hajj pilgrimage all Hajjies got rewarded.” This holy person sits at ease and thought that to go and see such holy person in Egypt there. So that to see his dealing there and all Hajjies with difficulties came there. So Allah says **يَشَقُّ الْأَنْفُسُ**

لَمْ يَكُونُوا بِالْغَيْبِ إِلَّا and among all of them, nobody’s Hajj pilgrimage did not accept, but it was accepted Hajj of all persons due to his sake only. Upon thinking he was reached to Egypt and upon searching he was reaching the shop of Ali Mugaf there and he met and said to him, “ Oh Khaja I have asked one special request with you that I have gone to visit of Kaba and after performing the Hajj pilgrimage I was staying in the grand mosque of Makkah and I was seen one time in mediation that two angels were come down from the sky and they stood at my right and left side. One asked by the other that “How many person’s Hajj pilgrimage was

accepted this year.?” He told him that, “Nobody’s Hajj pilgrimage did not accept, but for the sake of Ali Mugaf all persons Hajj pilgrimage was accepted. Now tell what good deed you have done.? And for which this is best retaliation for it.” All Mugaf told that, “ Oh Khaja till today I did not perform Hajj pilgrimage. Also this year he has not gone for Hajj pilgrimage. But yes, I have done one deed, perhaps due to its grace it was accepted that since some years he had desired and intention to go on Hajj pilgrimage. And I have thought that I am a poor cobbler person and I do not have such money that to run house expenses and to meet expenses of the Hajj pilgrimage. And I have decided to keep save some money from daily wages and when there will be enough money, then I can travel for the purpose of the Hajj pilgrimage to Makkah. So I have buried one pot in the earth and for a period of 15 years I used to keep my saving a little money. This year I have seen that money was enough for meeting house expenses, and as well as for the meeting Hajj pilgrimage by the grace of Allah. During this period I was awaiting the days of Hajj pilgrimage. One day my wife went to a neighbour’s house to take fire from them and she was seen the neighbouring women along with children is eating the meat of roasted goat there. As my wife was pregnant and due to smell she has fondness to eat some grilled mince. As such she has kept affection and love of dealings with the women of the neighbour so she asked some meat from her, but she did not give her meat even after asking it from her. As such the pregnant women have much fondness of such things and they feel grief if they could not find such things. She came there in the sad condition. I have asked her “Whether there is good with you.? Why your complexion is weak and why you are in sad condition” then she wept and she said that “ She went to this neighbouring woman and she was roasting grilled mince and eating it and I have liked its smell and I have intention to eat it but neighbouring

women did not give her grilled mince to me. So in the helpless condition I have asked her to give her grilled mince. But she did not give her and she began eating before me.” Ali Mugaf went to see the neighbour to lodge his complaint with him and he told him that “ Oh brother we are neighbours for some years. There is right of the neighbours which is approved. My pregnant wife came to your house and your children were eating roasted meat of goat there and there was inclination of her for grilled mince and she asked for it but your wife did not give her. So how is such love and right in the neighbourhood?.” That neighbour told him, “ Oh Khaja Ali what to say to you. The meat which we did not give to her was un-clean. There was starvation upon us for a period of three days. There was find one dead unclean goat on the garbage and from which I cut one thigh from it and I have brought to the house and which we have roasted and have eaten it and which is permissible for us but which is not permissible for your wife so we have not given to her.” Ali Mugaf said that, “ When he was heard the conditions of poverty and hunger of the neighbor, then he was becoming grieved and he came back to his house and he was taken out the pot from the earth of money and said in his heart that Allah is authority and he will accept my Hajj pilgrimage while he’s sitting in the house. It is necessary to remove the difficulty of the neighbour and whatever money, which was there in the pot was given to the neighbour and told him to take this money and with this engage in the business and so there will be happy living for you. Perhaps this dealing was accepted by Allah who is having sagacity.”

After this he began condition of Shams Arifin that “ Once he went to Hajj pilgrimage and upon its completion, he wants to go Madina then he thought for the sake of Hajj pilgrimage, how he will visit the mausoleum of the prophet so he was returned back to his house and while staying for one night in the house then he was started journey of Madina. At one

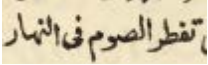
destination the money for the expenses which was with the slave and who kept it somewhere and forget there. When he came on the way he told him, “ Oh Shiekh with him the money kept by you for expenses which I have forgotten on the cot in the last night in the lodge and if there will be your permission, then I will go back to last destination and collect it from there.” The Shiekh told him that, “ It is not proper for you to return from Hajj pilgrimage. The steps which you cover on the way of Allah, which should not be covered for the un-clean world. Also, it is not good for me to give you permission to return from the way of the Hajj pilgrimage so to continue on the journey, Allah is our Sustainer and who will provide our sustenance.” In this way Sheikh did not allow the slave to go return back to bring money which he kept for expenses which he forget on the cot. When he reached to the mausoleum of the prophet and he has presented his salute there السلام عليك يا رسول الله and he was heard replying عليك السلام يا شمس العارفين there and before it nobody did not say him Shams al-Arifin.”

This title was given to him by the holy grave of the prophet and he said that before this nobody did not call him by his title. Then he said that, “ For all deeds there is required the intention. That after the Hajj pilgrimage not going to visit Madina and what was then there for not asking his slave to bring money kept by him for expenses so what was it there.? It was as follows.”

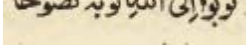
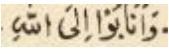
- 1.The strong trust of Allah.
- 2.The pure love of Allah’s prophet.

And after this he was started this narration that “One Darwesh was going on the way and his ablution was broken there and he was knocked on the door of the old woman’s house and his daughter came on the

door. The Drwesh who was without ablution did not talk to her as they people did not talk without ablution and he was shown signs by his hand to bring a water pot. That girl did not understand his signs of two hands that Darwesh want a water pot for doing ablution. She went inside her house and told her mother “ Oh mother the day of judgment came nearer ”and who asked her, “How it is.”? That girl told her that “ The Sufi who is keeping fast asking water for drinking.” She told her, “To take water and see what he will do with it there.” The girl took the water pot outside and that Darwesh did ablution and he went from there. Then he said, “In the previous time Darwesh and Sufi used to think breaking of the fast as a fault.”

Then he said this story that “ One Darwesh was going somewhere and he was becoming thirsty and asked for water for drinking in one house and the slave girl brought a water pot with full of the water. That Darwesh want to drink it, but the slave girl was broken the water pot and she told him that  “Do you want to break the fast in the morning time”?. Then he said “There are three degrees of repentance which are mentioned as follows..

- 1.Repentance
- 2.Aanabat
- 3.Roba

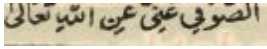


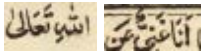
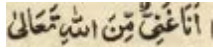

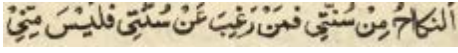
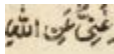
The first is there will be repentance of sins  then he said about “ Aanabat that it is  and Aanabat is permissible (Mubah) and it means whatever is Mubah from it one should be away from it. Then there is third degree is Roba but the meaning of all these three words as per the dictionary are same. The meaning of Aob is inclination and which is derived from Aoab. Then he said “Allah told

يَعْمُ الْعَبْدُ إِنَّهُ أَوَّابٌ

in the story of Prophet Dawood (A.S.). It is the status of the prophets and holy personalities. And the prayer of Awabin which is called Awabin because it will take from one virtue to more virtues and from one grace to more graces. I have been asked by him, “Whether another prayer in addition to Ishraq and Awabin so that it should be added in the daily recitals.” Then he said, “To pray two rakats of prayer after Iishraq prayer for the conveying reward of the virtuous deeds on the holy soul of the prophet and anyone can pray this prayer. After this two rakats of prayer with the intention of conveying reward of the virtuous deeds on the Sheikh and after this two rakats of prayer for the conveying reward of the virtuous deeds on the parents and after the prayer of Zohar to pray ten rakats of prayer of Khizer.”

It is mentioned in the book ‘Fawad al-Fawad’ that “The Sheikh of time said to recite last ten verses of the holy Quran after which there are two rakats of prayer is there which he used to pray. In which there will be intention that it is for only sake of Allah and without any desire and wishes therein.” After this we have conveyed salam to Khaja Sahib and left from there. Then myself and Khaja Burhanuddin and other friends sat outside there and began a discussion about the qualities of the Sheikh that whatever his sayings are there with him and which are in observation. During this period one ruler came there and due to his pride he was entered inside without saying salam. But when he came outside from Khaja Sahib then he began saying salam to all Darwesh by bending his neck and while kissing the feet there. I told that “سبحان الله he came there with very much pride, but instantly from sitting in the meeting of the Khaja Sahib for a moment and he went from there with such humility and a good manner.”

The 65th episode

The felicity of the meeting place available to me. I have written 60 or 70 episodes of the book '*Khair al-Majalis*' and volume of this treasure of felicity was exceeded to some extent. Some friends want to copy this book and I have told them, "To wait in this matter so that I can finish its writing so that they can copy this book after this work. Upon this they were becoming upset with this matter. Then I said this is my treasure of felicity and first I will present the full book in the service of Khaja Sahib," Upon hearing this they took it in the hand and asked me that, "When it will be completed.?" I told them "Still remaining 30-40 episodes in the book and I will write 100 episodes in it." Some friends want to copy it, but I told that "First I will present in the service of Khaja Sahib. So for this they were becoming upset." I told that, "This is my treasure of felicity." Khaja Sahib opened the book with his hand and he has asked in this book how many episodes are there and he began reading and other remaining episodes were kept in the red folded form of the book there. Khaja Sahib asked his servant Ibrahim to bring needle and thread there. He brought a strong black thread of silk and he asked him to stitch it. When he finished this work, then he told me "In this line  to make a correction from  to . I have corrected as per his instruction, then he said "This issue is depend on the knowledge of grammar. If said  then one will be become infidel person. If one who said  then he will not become infidel person. Then he said " is on the decline." In the tradition of the prophet "It is mentioned that  "One who decline and refutation from the Sunnah (practice) then he did not belong from my group." So if one who will say  then he will

become infidel person. That there will mean that I am indifferent from Allah. And I do not have a need. And one who will say **غَنِيَ مِنَ اللَّهِ** then it will mean that these riches is the gift of Allah. One Muslim priest, who was written in it is exegesis that **الْفَقِيرُ مَنْ لَيْسَ لَهُ حَاجَةٌ** for him Allah made him indifferent from others. During this time there came a discussion of poverty. Then he asks “Whether you have written the story of the guest of the prophet.” I have asked him, “What is that.?” He he said for which “He said **مَنْ تَقْنِيفَ ضَيْفَنَا** and for that guest Mohammed Ansari was taking him to his house.” Then he said “Yes, that narration.” Then Khaja Sahib said that “When he was lighted lamp for the respect of the guest of the prophet then the prophet said that he was seen one lamp under the empyrean. So Jibril told him the story in the morning.”

Then he said “What was the best time of the prophet and at that time, which was full of grace. The companions used to meet with the prophet and see him and they will get the things of perfection of faith of innermost and manifest.” Then he was mentioned about the qualities of the companions that “In the battle of the mountain Ahud companions were martyred and injured. Some were martyred due to thirstiness, and were given their water to other persons and they did not drink by themselves. In this way one cup of water was given by one person to others and he himself was died there.” Then he told one brief story that “One person whose neighbour was facing starvation of one day and that person, it means neighbour’s neighbor was facing starvation of two days. And in those days everybody used to make the selfless effort of another person.”

He said “Gods knows what is a time of felicity and what was their selfless efforts were with them. Now gradually when the wealth will reach to any person then he will turn back to other persons and he will

not benefit to others. What there will be by the neighbourhood person or if one who is Fakir then he will know his condition. Even he will not allow season with freed condiments to reach the mind of the person in the neighbourhood.” Upon saying Khaja Sahib becoming silent, so I was afraid whether he will discontinue his conversation. So I have requested “To tell the story of the indigence of Hadrat Khaja Fariduddin and his meeting details with Khaja Jalaluddin Tabrazi.” He asked to me “Whether did not write.? ” I have told that “I have written, but there will be more of the felicity of hearing such event by his tongue.” At this request, he was starting another story that father of Hadrat Fariduddin and who was Qazi (judge) of Goliwal village and had some sons with him, and at that time Sheikh of Islam was at a younger age and people used to call him lunatic son of the judge. Once Sheikh Jalaluddin Tabrazi was reached in this village and have asked “Whether there is any Darwesh is live in this village.?” And they said “Yes, there is lunatic son the judge is there.” He said “Take me towards him” and persons taken him there. At that time there was one pomegranate with him and he was presented before the Sheikh of Islam. He was made pieces of it and he told Sheikh Jalaluddin to give it to the persons there but he did not eat it. When Sheikh Jalaluddin and the audience of the meeting left from there, then he was found one seed in the earth and Sheikh of Islam collected and he kept it in the part of his turban and was broken, his fast with it and by eating of it he was found there in the light and purity in the heart. He said in his heart that, “ It is regret that he got one seed and if he will get one pomegranate then God knows what will be there purity.” He used to go regret always in this matter and till such that he went to Delhi and he got felicity of service of Sheikh Qutubuddin Bakhtiar Kaki there. When the Sheikh of time able to know the thought of his heart by his light of innermost and he told him, “ Oh Moulana

Farid, you regret always that if you will eat full pomegranate then there will be very much benefit of the innermost. Oh dear in every pomegranate there will be one good seed, which was written by Allah in your fate, which was eaten and all other remaining were useless and from that day there was an available full satisfaction to Sheikh Fariduddin.”

Then he asked me “Whether you have heard or not the story of the meeting of these two holy persons.?” I told that “Yes, I heard briefly.” He said “ Sheikh Farid was in Multan during his student life and he was staying in the mosque of a caravan of Halwai there. When Hadrat Qutubuddin came to Multan then he first went there in that mosque and performed two rakats of prayers there. And Sheikh Fariduddin was there at that time and he was studying the book ‘Nafe’ of jurisprudence in one corner of the mosque. Upon standing from the prayer carpet he came and stood near him and asked him “ Oh student what book you are reading.?” He told him that “This book’s name is ‘Nafe’.” Then he said to him “Is there any benefit of the reading of the book to him.? ” Sheikh Farid told him that, “ His benefit is there in his look of chemical effect which have felicity in it and upon saying this he was fallen on his holy feet of the Sheikh Qutubuddin.” After this he was reciting this saying of the prophet, which is as follows.

انزل الله تعالى على امته ان الله يحب من اعلم ما علم الله وما كان الله معذبهم وانما كان الله معذبهم وهم يستغفرون

فلذا مضيت اى مت تركت فيهم الاستغفار الى يوم القيمة

He said that, “ Nizam-ul Mulk was minister of Taos city. When he was a child and his father makes his best effort so that he can study, but who used to meet the people of the world and in their friendship he cannot study anything. One day he has called his son and told him, “ Oh son it is regret that you did not study anything. If you have studied the knowledge of the religion of Islam,

then after me the wealth, money and property will not damage at all. Father of Nizam-ul Mulk was a business man and who had stock of every kind of goods in large quantity with him and the title of Nizam-ul-Mulk was well known as Hasan and who told his father, “ Oh my kind father if you want me study, then send me to another city as in this city there are his many friends and acquaintance are there and when he will go to the school then will meet with him so he cannot go anywhere. If he went to another city where except the knowledge there will be no work for me there and there will be a meeting of the students only with me. His father told him, “ This is the best advice you go to Ray city and acquire the knowledge there.” After preparation of the journey he has sent him to a caravan which was going to Ray city.” And at the time of departure, he advice him that “ Upon you reach near Ray city when the caravan will reach at the water well then you leave caravan and go to the Mahina village by covering some miles on the camel and where you will kiss the feet of Hadrat Abul Khair there and you should do whatever the Sheikh will give orders to you.” When Nizam-ul Mulk was reached with caravan at the water well then he left the caravan and he rides a camel and reached Manhina village. When he was near that village, he was seen many Fakirs were coming from that village and they all kissed his hands and feet there. Nizam-ul Mulk said to them, “ Oh holy persons of Islamic religion, why you all are giving so much respect and honour to me and I am only son of the businessman and I came to kiss the feet of the Sheikh so that get felicity.” The Darwesh said that, “ Yesterday night Sheikh told in your favour that if anybody who want to see a person who will go from the world with safety of the faith in the worldly matters. So he should go to the jungle and stand there and see there that one young man will come there and meet him.” In short when he was reached to the shrine building, then Sheikh put his hand on him and told that, “Oh

son go back to your house. The work of the world is depending upon you. Congratulations for the Kingdom of Toas and Isphan.” Nizam-ul Mulk thought that Sheikh was given about such graces and up to which period such graces will be available to him.? Upon knowing his thought the Sheikh told him that, “Such grace will be under his control till he will be with the divine help of charity and good deeds with him, then these graces will not be separated with him and when divine help of good deeds will be away from you then you should know that the graces were no more with you at that time.” Nizam-ul Mulk left from the Sheikh and he was coming back in the caravan and he told them that “He wants to go back to Toas City.” The people of caravan told him, “Your father was sent to Ray city for your study there so why he is going back from there.” He said “Father told me to meet the Sheikh and to act upon the advice of the Sheikh and to remember his saying. The Sheikh told me to return back to the house so he is going back from here as per the order of the Sheikh.” In short, when Nizamul Mulk was reached near Toas then at that time minister was died there and the king was given order that to search among the noble citizen of the city whose writing will be good then bring such person in his royal court. As Nizam-ul Mulk’s hand writing was very good so he present in the court and after examination of the post, he was given the post of minister and he was awarded the title of Nizam-ul Mulk in the court of the king. After getting the post of minister, he sent a message in the villages of Toas and Isphan that wherever there will be needy Fakirs will be there then they should visit his house so that he will arrange livelihood of them. As Isphan and Toas are big countries, so large numbers of needy Fakirs gathered there and he was arranging pensions for all of them in the month of Rajjab and he followed this system for a long period of time. At last, one time month of Rajjab came and Syed Mahmood Mutawati

told him needy persons have gathered if there is his order then payment of yearly pension done to them. The minister told him to make delay and it will be given in the month of Shaban. When Mutwati has reminded him in the month of Shaban then he told to make delay and it will be given on the night of Shabe Barat (15th night of Shaban, bringing fulfillment and salvation of wishes to those who pray for these) and when Metwati was, reminded him in the night of Shabe Barat then he told him to make delay and it will be given in the month of Ramazan. In short, there was very a much delay for the payment of pension to the poor persons and it was continued further till such that he was reminded the Sheikh's saying that when Allah will take away divine help of charity from him then he should know that the grace will be no more with him. Then he told Syed Mutwati to distribute the pension among the poor as Sheikh Abu Saeed told that when there will guidance of good will be no more with him than the grace which he has given to him will be no more available to him. Till now I used to do preparation for the payment of pensions in the month of Jamad Al-Akhir and will be happy to distribute the pensions to the poor persons. During this year I delayed payment up to Rajab and did not make payment also in Shab Barat and the month of Ramazan came there. Now guidance of charity was taken by Allah from him. There is no doubt that now the time of his departure from the world came nearer. By chance in those days in the territory of Qarmat there was revolt was started and the king sent him there and he was martyred in this conflict. It was not known whether Abu Saeed was living or not at that time."

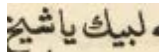
The 66th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib asked with Syed Alauddin, “Whether he was attending the Sama meeting and in which how it was there.? ” And he told that, “ Due to his grace it was good.” With related this Khaja Sahib told one story that, “Once in Neishapur there was feast by a pious person there. Sheikh Abul Qasim Qasheri and Moulana Jouni both were present there. Abul Qasim was from the people of Sufism and at one side the group of Sufi persons sat there with him. Imam Jueni who was leader of Fiqha (Islamic jurisprudence) and a group of the Fiqha was sitting with him there. When Sama was started, then the Sufi people came in ecstasy and rapture conditions. One Sufi person torn his Qirqa and was giving it to chorister. After Sama he was kept that Qirqa (saintly dress) before Imam Qasheri and who said, “ To make it into pieces and give to all persons in the meeting.” Moulana Juveni while seeing the learned persons told him that, “ **هَذَا اسراف وإضاعة مال.** (this is waste of money and things)” “Even though he was told it slowly but Hadrat Abul Qasim Qasheri was heard and he was called his servant and told him, “To bring that Fakir in this meeting one who have prayer mats of rags and when he brought it then he told him to bring now that person who will know the price of cloth of new and old.” In that meeting there was an agent and who told him “Hadrat he will know the price of garments.” He told him, “To inform him the price of this prayer mat of rag.” He told him “ Its price is two Dinars.” He asked him again that “ If it will be without rags, then what will be its price.?” He told him that, “ Then its price will be one Dinar as there will be very much labour work for making rags.” Sheikh Abul Qasim Jueni told after turning towards Moulana Junei that **مَال** **هَذَا لَيْسَ بِإِسْرَافٍ وَلَا إِضَاعَةً** “ Its meaning is that in the Qirqa (saintly dress) in

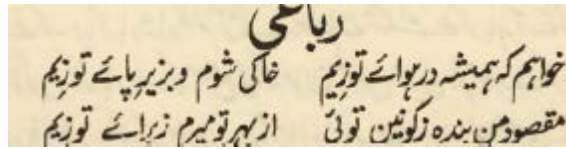
which there is much hard work and difficulty and for tearing off it is not wastage of the wealth because its each piece of cloth have its value. So there is value for tearing off of it.”

Then he said, “ Moulana Sarkashi was a person of ecstasy and one person told him that the king is doing atrocities.” He took his broken staff in his hand for commands and prohibition and the persons have been informed to the king that Moulana Shamsuddin is coming to see him for doing command and prohibition work. When he was heard this then suddenly getting down from his throne and he went outside. He met Moulana Sarkashi at Sarai Shahi there and he was falling down at his feet. He told that, “ I have repented and promise that I never do atrocities on the mankind.” At that time Moulana was coming back from there.

The 67th Episode

The felicity of the kissing of the feet of the Sheikh available to me. There was a desire in my heart to ask with Khaja Sahib, how Hadrat Nizamuddin Auliya got grace of service from Hadrat Fariduddin Ganj Shaker so that he can hear the details by his holy tongue. When he heard this then he said that, “ The story is in two folds and some will say that Hadrat Fariduddin was boarded in the boat and friends were sleeping there. Then Sheikh called Hadrat Nizamuddin and at that Hadrat Nizamuddin was wake up and he was replying  yes sir.” The Sheikh told that, “ He is calling his son Nizamuddin.” After some time Hadrat Masood told that, “ He wants to give grace to his son Nizamuddin but Allah wants that grace should be given to you.” Then he was given grace to Sheikh Nizamuddin Auliya. And the other is that he was heard by the tongue of his Sheikh that, “ One Baderuddin Ishaque

who was served of the Sheikh of Islam was going somewhere and he told him to sit at the door of the Sheikh. If there will be knock of the door by the Sheikh then he should reply and if any person comes there to visit him then he should go inside and inform the Sheikh there.” In short, I was sitting at the door there in the place of him and heard some voice from inside of the door of the Sheikh and I put my ear to the wall and was able to know that Sheikh of Islam was reciting Rubai (quatrain) which is as follows.”



I have said in my heart that Nizamuddin this is the time to enter into the room of the Sheikh of Islam. Then I have thought that if it is time of the Sheikh of the condition then there may be disturbing to him in this matter. Then his heart told that if the Sheikh will be in the condition of happiness, then he will find from his grace, otherwise he is merciful and he will forgive my mistake in this matter. By thinking such I have opened the door slowly and was entered into the room of the Sheikh of Islam and was standing there on one side by lowering my head. He was seen the Sheikh there and who was putting his hands on the back side and moving towards the direction of the Qibla and he was going in the condition of ecstasy and he was coming back side. In this movement of going forward and coming backside, he was reciting the above poetry. When he will reach on مقصود من بندہ زکونین توئی in the second verse, then he used to begin prostrating there. The Sheikh of Islam upon seeing me there he told me that, “ You have come there at the best time.” He told me to ask “What is my desire.” And our Sheikh told him that, “ He need firmness.” Sheikh Fariduddin said that, “ He was it given to him.” Our Sheikh told that, “ Whatever he was asked from him, which he was

finding its effect in him from that time.” After that Sheikh used to say that, “ From that time to till now he is in condition of regret that why he did not ask Allah for his death in the condition of Sama meeting.” I have asked to him that, “ What is the status and the nearness of the death in the Sama (ecstasy) for which you have desired for it.” Then Khaja Sahib recited one line of a verse which is as follows. ع رقص آں نبود کہ ہر زمان بر خیزی .

The 68th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib said that, “ Just now the meeting was over. There were good discussions in the meeting.” There was delay by me in attending of the meeting. I said in my heart that Khaja Sahib did not want that nobody go from him without benefit from him. So I told him that, “He had remembered so many benefits that like myself there are required so many writers, but still his benefits may not be over.” Upon hearing this Khaja Sahib thought on this matter for some time so that for something related matter should be said by him. When he was starting a lengthy discussion then he was saying lots of the matters as such that it was not possible to write.

“ He said in Ghazni there was one pious person Ajal Tabrazi was living there and Syed Mubrak Ghaznavi got grace from him. There was his disciple who was a businessman. One day he told him that, “ In his house boy was born and who is your slave so give some grace to him.” Khaja Mohamed Ajal Tabrazi told him, “ To bring the boy before him by his right side when he will finish the morning prayer tomorrow.” By chance on that day Mubrak Ghanavi was born and his father was present in the meeting and upon hearing this he said in his heart that he will also

bring the boy for mediation of the boy of the businessman. Perhaps Sheikh may also give him some grace to him. When the time of prayer of the morning started father of Syed Mubarak was reached there. The Mauzzin (one who shouts the call to prayer) has called Takbir (announcement of the initiation of congregational prayers) and when Sheikh was performing his prayer, then Syed Mubarak's father came from the right side and put Syed Mubarak in his presence and then the Sheikh looked at him with his look of love and he was got all such graces from him. After this that business man brought his son there and Sheikh told him "That portion was given to the son of Syed Mubarak so he should return from there." Then he told this story.

"Once there was starvation in Ghazni. The people went to see him requesting for pray for rain and told him to pray Allah for the rainfall. Upon hearing this Sheikh was left of his house and the people went behind him. There came a garden and the Sheikh entered into it and he saw gardener was sleeping under a tree there. Then Sheikh wakes up and told him that, "Wake up, the trees are becoming drying so give water to the trees." The gardener told him, "Who are you.? And trees and garden belong to him and when there will be requirement of water, then he will give water to the trees." Then Sheikh told the gardener that, "Then why you did not prohibit the people who are following behind him. We are all slaves of Allah and the earth belongs to Allah. So there will be rainfall as per wish of Allah." Upon saying this he was returned back to his house. After some time there was such heavy rainfall that the world was well-watered. Then he told this story.

"In the city of Awadh there was one lunatic person was there. One night Moulana Kamaluddin has seen a dream in which that lunatic person was sitting on the pulpit and he was engaged in the preaching there and angles were present and hearing his preaching. During the day

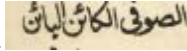
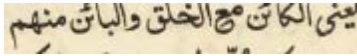
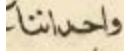
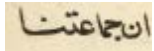
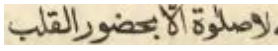
Moulana went to the bazaar and he was seen that lunatic person was sitting in the shop of grilled mince vendor and he was eating roasted meat there. When grilled mince vendor was putting pieces of the meat in frying pan for frying then that mad person was taking hot pieces of meat from pan and he was eating there. He was seen Moulana and told him that “ During the night there was such dealing and in the day time this is his work. It means remembering night dream in which he is preaching on the pulpit and angels are hearing it and day time he is eating fried mutton in the shop of grilled mince vendor.” Then he told this story.

“ In Ghazni there was one mad person and his name was Mahmood. During the rule of Sultan Sabaktagin there was a big elephant was there and his name was Fil Mahmoodi and who was left of the palace. In one street that mad person Sheikh Mahmood came in front so the persons cried Sheikh Mahmood run away from here as Fil Mahmoodi is left from the place and he is coming there otherwise you will be killed. But he did not hear it. So he went into the street with carelessness there. When he reached near the elephant then elephant stretched his trunk towards him and Sheikh Mahmood made one punched on his trunk and the elephant cried and was falling down and died there. Then he said that, “At that time Mahmood Diwana was without ablution otherwise the owner of the elephant will also died.”

He said “ He was seen many mad persons. There was one mad person in Awadh and whatever he will say which will be happening. The people of having believed in his sayings. One day he woke up and by the way of sorrow and regret, he said “Oh king what will be happening to your wealth and what is happening to your throne and which were taken by the other persons.” So the people were surprise in this matter that what the is mad person is saying and they have noted down time and

date at that time. At last it was known that Sultan Qutubuddin was killed in the night.

The 69th episode

The felicity of the service of the Khaja Sahib available to me. Khaja Sahib said  and for its explanation he said that  “ It means Sufi will be with manners, but he will be different among from them.” One Mulla (priest) who was present there and he said “ Its meaning will be same as.   ”. Then he said “During the prayer time if there will be unrelated of the truth thoughts which will pass in his heart, then for the people of mystical way such prayer is not proper for them. Because there is one Qibla (direction in which Muslims turn in prayer) of the manifest is there and also there is the Qibla for innermost. There is required attention of the organs of the body towards Kaba is obligation and if there will be no attention towards Kaba and so since leaving the obligation there will be no prayer accepted. In this way the Qibla of the heart is pure remembrance of Allah.” The prophet said “  So it is compulsory for the attention of the heart to Allah and heart is the leader of the parts of the body. If it will be away from his Qibla then the organs of the body in following of the heart will turn away from Qibla. So such person’s prayer will be not valid. It is as such issue of the army that the intention of the ruler is reliable during the journey and stay time, but if the intention of the ruler in the stay and the army has made the intention of travelling in the prayer then such intention is not reliable and in that case intention of the ruler will be valid. In the same way in the opposite condition of this case the intention of the ruler is reliable and there is no validity of the intention

of the army. So here there are sub-ordinate and follower are there and in the same way the organs of the body are sub-ordinate of the heart which is the leader of them. Then he said the saying of the prophet

إِنَّ فِي جَسَدِ ابْنِ آدَمَ لِمِضْغَةً إِذَا صَلَّيْتَ

صَلَحَ جَمِيعُ الْبَدَنِ وَإِذَا فُسِدَتْ فَسَدَ جَمِيعُ الْبَدَنِ إِلَّا وَهِيَ الْقَلْبُ.” And then he said

“Hadrat Ibrahim bin Adham was seen a wood seller who was praying while putting the wood bundle before him. When he was finished praying after salam and free from the prayer, then he has asked him “Whether if there will be thinking of the world of the praying person during the prayer time, then what will be proper for him and if there will be thinking of heaven than what he should do in this matter?.” Then the wood seller told him, “If there will be thought of the world than he should do ablution and if there will be thought of the heaven then he have a bath.” Khaja Sahib said that “The matter is reversed and it is required to have bathed for the thought of the world during the prayer time.” He said “The world is unclean and which pass seldom in the heart of praying person as thought and heaven is the aim and demand of all ascetic and worshippers and there will be this danger of those persons which usually come there in the hearts with intensity. Therefore, he is saying for the renewal of the bath as proper in this matter.” Then he said “On the condition of meditation and prayer there is required full attention towards Allah. There should not be absent of the blinking from the attention of Allah.” With related this he told the story which is as follows.

“Once Sheikh Usman Khairabad was going on the way and one disciple whose name Sheikh Wasty who met him on the way and he asked him

يَا أَصْحَابَ فَلَانِ بِمَاذَا أَمَرَكُمُ شَيْخُكُمْ قَالُوا أَمَرَنَا شَيْخُنَا

بالتزام الطاعة ورؤية التقصير فيها فقال امركم شيخكم بالمجوسية المحضة because if there is a thought of the unrelated other than God is mistaken and in obedience to be thinking of other than the truth is called fire-worshipper.” Then he was mentioned the saying of Hadrat Ba-Yazid that, “كما ينسلخ الحية من قشرها” and in this place he said “وليس في جهتي سوى الله تعالى” and there was such attention that there was no modesty there. Then he said that, “The donkey which was in abounding of the salt was turned into salt as per the precept of salt and upon this he was reciting the following saying of the prophet. ”

قال الله تعالى ما زال عبدى يتقرب الى بالنوافل حتى احبته فاذا احبته كنت له سبعا وبصرا وفؤادا يى يسمع وبى يبصر وبى ياخذ وبى يمشى And after this “He was reciting the following verse from the Quran.

اذ قال ابراهيم لابنيه اذرا اتخذنا اصناما البهة The reason of naming of the father's name of Prophet Ibrahim with Azar is that in reality it is the name of one idol and the Prophet Ibrahim's father was a devotee of that idol and he used to worship the idol very much with love and affection so for this reason his name was becoming famous with the name of that idol Azar. Some person told Majnu that Laila came there and he was told that he is Laila and lowered his head. There was present one Muslim priest who was reciting two verses and Khaja Sahib liked it and said to him to repeat again.

رق الزجاج ورق الخمر فتشابهوا وتشاكل الامر
فكانما خمر ولا قدح وكانما قدح ولا خمر

There was one more learned person who was present there and who recited the following verse.

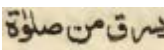
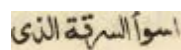
روحى بروحك ممزوج ومتصل وكل عارضة تؤذيك يؤذيني

At the last then Khaja Sahib was recited the following verse.

اما من اهوى ومن اهوانا نحن روحان طلبا بدنا

The 70th episode

The felicity of the presence in the service of the Sheikh available to me. The friends were sitting in the service of Khaja sahib and were drinking flummery drink there. Then at this proper time Khaja Sahib started this story. There was practically of Khaja Ibrahim Ben Adham that he did not use to stay in one place. He will stay some days in one city and other days in the village and during his journey he will stay in the mosque and did not stay in the caravan Sarai.

Afterward, he said “Once he was visited one city and was entered into a mosque there. And during the night time he was engaged in the meditation there. In the overwhelming condition he was open the gate of the mosque and he went outside. The watchman caught him and he took him to the police chief and told him that, “He caught one thief and he kept him jail for the whole night.” And in the day time he took to the ruler. There was a rule there that those who were caught during night time were used to present in the next day morning to the ruler for passing his orders. The ruler has called him in front of him. When he was seen his face carefully, then he was able to know that he is a perfect Darwesh person. He asked him, “Are you a thief.?” He said to him, “Yes, he is a thief, but not belong to this world, but he is a thief of the religion.” The rulers asked him, “What is thief of the religion.?” He said the prophet told that the worst thief is that, “One who theft in the prayer.”  . Its translation and interpretation is that

there is no correct performance of various postures in the prayer or there should be no attention in the prayer or to see here and there. In short, when the ruler heard this then he recognized him and he asked him to come and sit down near there. He was allowed to sit near him with more respect. Then he asked police chief, "How he kept him." He told him that, "He kept him in jail." The ruler was angered with the police chief and scolded him and he said, "He was misbehaving with that pious person" and he was given order of 200 times of cane beating for him. When the ruler was given this order for the police chief then Ibrahim Ben Adham was smiling. So the ruler was attentive towards him "Oh Darwesh for the sake of your respect and love we have prescribed punishment of police chief. So why you have smiled in this matter?." Then Khaja Sahib told him that, "You are allowing that person who is disobedient to Allah to sit near by you. The person who has respected you and obeyed your order and such person is given punishment of 200 times of canning." The king was forgiven him. Then ruler was asked for the food there so that he can provide food to the Khaja Sahib along with him. When a piece of cloth spread on the ground for serving dishes on was arranged there and first flummery drink was brought and put before him. Khaja Sahib has seen it carefully, but he did not drink it. The ruler has asked him, "Oh Khaja what is the reason in this you are looking flummery drink, but not drinking it?." Khaja said told that, "From his flummery drink, he was able to remember the condition of the day of judgment." He asked him how it is that, "He said on that day there will be two groups as follows.

1. Some will have flummery drink with them there.
2. Some will be in the condition of polluted of sins there and which is indicated in this verse فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ one who will clear himself from the endeavour, obedience and worship in the world then he will be

deserved to go to heaven. Those who are involved of the sins of the world, then they will be purified and cleaned in the fire of the hell and then they will be sent to the heaven. Upon hearing this the ruler told him “ Oh Darwesh due to your conversation his heart was scared so please be staying with him due to your kind favour. For your sake I will construct one worship place near him and I will follow your company there and leave the kingdom.” Khaja Sahib told him that, “You cannot live in his company. Because you are a king you will require lust, hunting and riding and procession of orderlies will be remembered by you. And when you will see me there, then you will find uneasiness on this matter.” The king was becoming sad upon hearing this. Khaja Sahib said, “God be praised, you have become angry for the sin, even which is not done by me . And if it would have any crime which have committed by me then God knows what will be my condition.? It is good that I should live with such God and who will forgive my daily for 100 sins committed by me and he will not angry with me.” Then Khaja Sahib takes a cold sigh and he said that, “ Whatever one who will do good or bad deeds which will be presented to his parents, relatives and family members. Then he was reciting the following saying of the prophet.

قال رسول الله ﷺ إِنَّ أَعْمَالَكُمْ تُعْرَضُونَ عَلَى

عَشَائِرِكُمْ فِي قُبُورِهِمْ، إِنْ كَانَ خَيْرًا اسْتَبَشَرُوا وَإِنْ كَانَ غَيْرَ ذَلِكَ قَالُوا اللَّهُمَّ اهِمَّهُمْ أَنْ يَجْعَلُوا بِطَاعَتِكَ ” Then he told the following story that, “ One day Shibli who was passing by the side of the bank of the river Tigris in Baghdad. The caliph of Baghdad was returned back from hunting in the city. The servants brought his wine bottles on the boat. When the boat was reached at the bank and when Shibli was able to know this then he was jumping into the boat. He was broken all glass of wine which were made of crystal and costly glass. The servants of the caliph did not tell him and they told to the

caliph that, “One mad person Shibli has broken all royal wine glasses, but he did not break one wine glass.” The caliph told that, “ If he was broken, then he did well and in this matter and he did not say anything. But he was broken all wine glasses and but he did not break one glass and which is not unwise.” So he called him and asked to sit near him with respect and asked him, “ You have broken all wine glasses which is good and in this matter I could not tell you anything but one wine glass was not broken by you so what is wisdom in it.? If you want to break, then you would have break all or if you did not want to break, then you would have not broken all of them.? This anxiety is in his heart so what is secret in it?. So please explain this matter.?” Khaja Sahib told, “ When he had broken the wine glasses and then there was left one glass and I want to break it, then at that time thought came into his heart that today there will be fame and renown in Baghdad about of this command and prohibition work that such act which was not done by any learned person.? So praise for Shibli will be there that the wine glasses of the caliph which were coming in the river were broken by him. Now I think of breaking of glasses is for the sake of soul and related to love of status and not for pure for the sake of Allah and at that time there came this thought in his heart that so he did not break it for this reason. The people of Allah will not do any work in which there will be a share of the soul in it.”

The 71st episode

The felicity of the kissing of the feet of the Sheikh available to me. There was spread a piece of cloth on ground for serving dishes on and there were available many kinds of sweets on it and one Haji person

brought an Arabian food dish there. Among the persons present one person having supererogatory fasting on that day and for his sake Khaja Sahib also eaten food at the time of breakfast and he was instructed the friends to eat the food very much there. I was awaiting that Khaja Sahib may say benefits as he was did not say anything for four days and also before some days from the Ashura day (10th Muherram) he did not say. On that day it came thought that as per saying of the prophet

وَلَا مُسْتَأْنِينَ بِحَدِيثٍ

it is not proper to ask questions. So I have asked “Whether somebody will benefit with his teacher or Sheikh after the eating so, then whether he will come not under the instruction of the saying of the prophet وَلَا مُسْتَأْنِينَ بِحَدِيثٍ ?” And he said, “No, then he said this saying is in favour of such persons who used to awaiting of the eating of the prophet of Allah and whenever there will be food available for the prophet and at that time they used to come there. Whether it was not known to them there is fasting or not with the prophet. They used to come there without invitation and caused hindering even though they were Muslims and which is mentioned in the holy Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ

The 72nd episode

The felicity of the kissing of the feet of the Sheikh available to me. In those days I used to stay in the house of other persons and I do not have my own house. I used to think that what bad life is this to stay in the house of other persons and living in the other person's house is a misfortune.? And when they will close the door, then I cannot enter into the house and till they will not open then he cannot go outside from

there. In short, in this thinking when I was entered into his service and was seen him in another condition. As per my thinking he said something and then breathed a cold sigh and he was reciting this following verse.

دشت دیکسار گیریم جو خوش سخا نماں گویم باں دگر به خوش

Then he said, “ The people of invisible living a happy life and with them there will be no worry for them whether the house will fall or burn or no worry for wife and children or and there is no thinking about food and drink for them. They used to meet with the same category of the persons and not meet from other persons.” When Khaja said these matters than I was able to understand that he was saying this which is related with me.

The 73rd episode


The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib was explaining the benefits, then at that time I was reached there. He said, “ Darwesh will not make this supplication. بِشْمِ الْبَارِ
اللَّهُمَّ إِنَّا أَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنْ النَّارِ And this group did not ask with Allah.” Then he told the story related to the willingness of Allah. “Once Khaja Mamshad Denuri was becoming sick and he was on the bed and at that time his condition was becoming very bad. At that time one disciple stretched his hand and prayed that, “ Oh Lord to give a reward of the heaven to Mamshad.” Upon hearing this he lifted his head and said, “Oh un-wise what you are praying in his favour.? For forty years they bring the heaven before him, but he does not see it by the corner of the eye.”

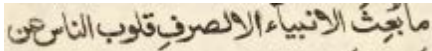
Then he said one student came to see Hadrat Imam Jaffer bin Sadiq and told him, “ Oh son of the prophet, pray for him to grant him love of Allah.” Then Hadrat Imam Sadiq stretched his hands and prayed for him for the love of the truth. And at that time suddenly the student was becoming unconscious and was falling down to the earth. The leader of the Muslims has seen that he is not having power with him so he is not able to bear it. Then he prayed again that the power of the love which was given to him to such extent that he is not able bear so lesser it some extent. There was heard a invisible voice in which it was said that “Thousand slaves have requested in the grant of the love and he is among them. I have divided one part of love into a thousand parts and was distributed among all of them. So you understand how its portion he got.? And how it is.? And from it to lesser for him.” Then he said “ Robber of the mankind is the desire of the soul and lust. When the such deity will be there and it did not allow the man to reach near Allah and cut the way of religion. On this way there is a condition which is required is endeavoured.” And he said “ **وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا** ” and there should be endeavoured for getting the passion of Allah.” The prophet told, “ **جَذْبَةٌ مِنْ جَذَابَاتِ الْجَنَّةِ تَوَارَى عَنْ الْقُلُوبِ** ” and then he said, “ All these defects which are seen by men as skills.” The ruler of the Muslims Hadrat Umar bin Qattab said “ **رَحِمَ اللَّهُ تَعَالَى مَرَّةً هَدَى عَيُوبَ مُحَمَّدٍ عَلَيْهِ** ” . Then he said, “When Allah wants to make any person as his friend then he will inform him his defects to him.” The prophet said “ **إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْصُرْهُ بِعُيُوبِ نَفْسِهِ** ” and with this related he told this story.

One Haji who was performed 21 Hajj pilgrimages and one time came into his mind a thought of pride that he has performed 21 Hajj pilgrimages. Even though this thought was of the defect, but Allah has informed him this thought of defect to him. Then he suddenly stood and

to spoil his soul, he was standing in the bazaar and was called, “ Oh Muslims I have performed 21 Hajj pilgrimages and he wants to sell his all Hajj pilgrimages for the price of one bread and those who was want, then they can purchase from him.” At that time one person came there who have pounced on his back and told him, “ Oh, stupid you are selling it at the higher price and your father Adam was sold away your paradise for a grain of wheat and you are selling your 21 Hajj pilgrimages for a price one bread.”

The 74th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib was making a speech about leaving of the world. He said “ When Moulana Hussamuddin got the papers on caliphate from the service of the Sheikh then he was sitting in the meeting hall for some time and at the time he was standing and he was requested with the Sheikh to advise the slave. Then he told him, “ To take care of leaving of the world.” Then after this he said, “He was seen in one magazine in which it was written and which is copied as follows. 

.” Then after this he said “ The quality of the world is that one who get it, then he will require more of it and then he will pretend that he needed it to such extent which is enough for his sustenance and not more than this. Even though he is saying false.” He explained Moulana Shabuddin Baghban’s condition that, “ He never does selling and purchasing. He was growing up, some trees of grape and cucumber and with them he used to spend his life. Then he left the company of the rich persons and started away from the people of the world. In this episode he was quoted this saying of the prophet.

ايام وصحة الاغنياء .And after this he said another saying of the prophet “
 فمنهم كما تفرص الاسد.” Then after he said “ Someone who will spend his
 whole day for the demand of the benefit of religion and any other
 person who will spend his time for the demand of the benefits of this
 world.” After this he said “The prophet said
 كل يوم لم ازد فيه علما الا بورك في صحبة ذلك اليوم”

The 75th episode

The felicity of the kissing of the feet of the Sheikh available to me. He was mentioned miracles of Hadrat Fariduddin Ganj Shaker that “ Near Ajodhan one oil merchant used to live in one village. The ruler of that district at night attacks in that village and looted it. All men and women were arrested. That oil man’s beloved was also separately arrested and vanished away. He searched her in all directions, but he was not successful. He came by weeping in the service of the Sheikh. Upon seeing his worry the Sheikh asked with him his condition and he told that, “ His village was looted and all men and women and also his woman were arrested. Even though he was searched in all places but he could not find her. I have very much love with her and due to her separation he is near, at the death and without her he could not live in the world.” The Sheikh has asked his servant to bring food for him and asked to eat it. He told him, “Sir many days have passed away when he has eaten food. His throat, is dried so he cannot eat the food.? I am dying.” The Sheikh asked him, “ To eat food. Allah is capable on your ease of mind.” He was eating some morsels as per instruction of the Sheikh and he has stopped his hand and he said, “Oh Hadrat morsels are

not getting down to the throat.” The Sheikh told him to stay with him for a period three days. So he told him, “There was no tranquility for him, so how he can stay for a period of three days in one place.?” The Sheikh told him that, “Without staying with him for a period of three days his work will not be completed.” But helplessly, he was agreed to stay. Two days were passed away and on the third day the people arrested and brought the secretary of that district to Ajodhan in the presence of the ruler of Ajodhan and that secretary was under his rule and control. The Diwan (secretary) of that village came in the service of the Sheikh in arrest condition to convey his salam to him. The Sheikh asked him, “Why did he was arrested.?” He told him that, “Due to backbiting of people the ruler of the district has called for him, and checking on this matter and it is not known what will be the result.? So, sir, pray for me so that there will be clearance for me.” The Sheikh told him, “You go and have tranquility from here the ruler will be kind to you and award you robe of honour. But there is one question with you.” The Diwan told “If he will free then my wealth and life will be sacrificed on your slaves and what is the value of the question.? Whatever you require then tell me.?” The Sheikh told him that, “He require one thing from him that when the ruler will be kind to you and give you a robe of honour and a slave girl and that slave girl should be given to this oil man at instantly ” and he was accepted this matter. That oil man stood there and began weeping and he said “Oh Sheikh Allah has given me much ability that he can purchase 40 to 50 slave girls so what he will do by taking the slave girl. But I want that woman only.” So the Sheikh told him, “Do not make arguments and go with the Diwan. So he went silently with Diwan. When Diwan reached in front of the ruler, then upon seeing, he told to release him and bring near him. When he reached near him, then he was showered his kindness upon him. And he told him to go and have

a bath and come there after the change of the dress. The Diwan went to his tent in happy condition. The oil man was sitting and weeping there in separation from his wife. After this ruler was sent the robe of honour to him and he told his servants such and such slave girl should be sent to the Diwan in best dress and tell him, “By way of reward this favour was done to him.” The servant brought that slave girl near of the Diwan. When oil man saw her coming there, then he recognized her to some extent by her style of walking. On the other side that woman saw her husband from her veil and then she was opening her veil. The oil man ran towards her and he was embraced with her feet and began weeping bitterly. The people asked him, “What is the matter with him.?” He told “He was searching her and she is his woman.” Upon hearing this Diwan told that, “I have promised with the Sheikh so to hand over the woman to oil man”. And by taking his woman oil man who returns back in happy condition. There was a surprise to all persons and they began weeping. Khaja Sahib told that, “There was the strange miracle of the Sheikh and who was able to know in meditation that person’s desire will be fulfilled in such way. So he asked him to carry out an order in this matter.”

Then Khaja Sahib asked for me to present at the time of breakfast. I was present at that time and the piece of cloth was spread for serving dishes. One traveler came there and who asked, “The leader in the second Rakat (one set of standing, genuflexion and prostration in prayers) was recited the following verse and what is its meaning.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ؟. And its translation and interpretation is that, “He set the balance on the throne (of the universe)” and Khaja Sahib recited following verse. بر عرش ذره ذره خداوند مستوی است چپه ذره براساقل و چپه عرش برعلا. Then Khaja Sahib told that, “Here meaning of استوی is استوی”. Then that traveler has

said, “He did not see performing of the prayer of **نماز بین العشا** at any place.” Then Khaja Sahib asked, “What is meaning of **خانقاہ** (shrine)? As per the dictionary of **خان ارٹو** and **خان** its meaning is housed and the meaning **قاہ** is worship, pray and fast and fast praying. So the meaning of **خانقاہ** is the house of the worship and prayer and it is necessary that in which worship and prayers should be done so that it may be accepted soon.” Afterward, he said “The prayer of **اوابین** (Awabin) is the prayer of the prophets and upon this he was reciting this verse **يَحْمَدُ الْعَبِيدُ إِنَّكَ أَزَابُ** which is sent down in the favour of the Prophet of Dawud (A.S.).”

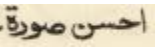
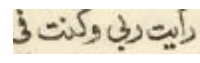
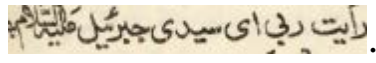
The 76th episode

The felicity of the kissing of the feet of the Sheikh available to me. One person question that Hadrat Ba-Yazid said “**لَوَائِي اعظم من لواء محمد صلى الله عليه وسلم** and how this matter is possible.?” Then Khaja Sahib said that, “Some phrases of Mashaiq (vulnerable) belongs to condition of rapture and which is called utterance of the lovers. Like they are saying of **سوى الله تعالى ليس في حبه** and they are saying **سبعاني ما اعظم شأني** so all of them are called utterances of the lovers. These things are happening with them due to overpowering of rapture and which are out of our knowledge.” One learned person asked him, “Whether seeing of Allah in this world is legal or not.?” Khaja Sahib said, “Prophet Musa was an ambitious and having knowledge of the people and with the attributes of Allah. And if the seeing of Allah was not legal then he will not desire to see Allah.” Then he said, “When there was an address on the Prophet Musa **ما لابن النساء المحيض بالماء والطين ولرب العالمين** and command came “Oh Musa your composition of a body depend upon flesh, skin and

bones. And the mountain's composition is strong and hard and if light of Allah will fall, there then it will not bear its power. But it will become into pieces. When there was manifested on the Prophet Musa then mountain becomes powerless and was shattered there. And Hadrat Musa was become unconscious. فلما افاق قال سبحانك تبت اليك وانا اول المسلمين.

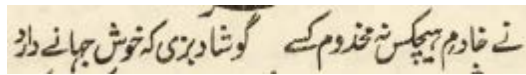
That wise person asked him, "What was the cause of repentance of Prophet Musa.? So it is said تبت اليك." Khaja Sahib said, "It is a matter of seeing, of Allah in the world. And after this it was said انا اول المؤمنين بانك لا ترى في الدنيا it means he is repenting and renewing his faith and nobody could not see You in the world." Upon this other learned person asked "Whether seeing of the Allah in the is legal or not.?" He said "In one book it was written unlawfulness and it was mentioned this argument that whatever man see in the dream is like the wind and the personality of that thing is not seen and who is free and from resembling and doubt." Then he said, "Many learned persons have made objections to this book. Against this they brought saying of Moulana Hafizuddin and who wrote in his

book 'Sharah Eqidah' that رؤية الله تعالى جاز في المنام. Then he said "The story of Shah Shujah Kirmani that he was sleeping for the 40 nights and he was engaged in the worship and after that when one night when he was sleeping then he was seen Allah in his night dream. Then in this fondness where ever he will be there during the day or night he used to sleep so that he can get that wealth of grace. And suddenly he was heard invisible call in which someone telling him that the wealth which was available to him due to the result of wake up of the nights, which you have a beard for our fondness." One Mulla (Muslim priest) who was present there and he said "It is said of a holy person that رايت ربي في احسن صورة and how it is correct.?" Then Khaja Sahib said "There

are many explanations of it are there. And one among it is   and other explanations is that .

The 77th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. Among the friends there were present some holy persons. Even there was available some space. But I was sitting away from them. Khaja Sahib in the general way of mercy told that, “Usually Qalenders (dauntless person) live without covering his head and why you have covered your head with silk cloth.” And on that day I went there by covering my head with silk cloth and the friends told that “He is living in the best way.” Then he recited this verse.



Then he started a discussion about Sultan of Auliya and his disciples and he said “Oh Lord, how they were pious and virtuous persons.” Then he said “The learned persons of that time were pious and people of religion. And now most of them are pious persons.” Then he said “In those days there will be feasts for the general persons. During the time of Urs (death anniversary) and on the last Wednesday of Safar month there will be no spaces in the gardens and in the grounds there will be singing and dancing parties were used to available there.” Then he said about “The largeness and cheap price which was available during the period of Sultan Alauddin. In those days Fakirs used to wear a warm cloak in the winter season. The royal seal bearer and whose name was Kafur usually used to distribute sewed warm cloak to the poor persons and some will get two pairs.” Then he told “This story that when

business man Qazi Hameeduddin went to Awadh and he invited me in feast there. When the feast was over and all persons were left, then I and Qazi Hameeduddin were sat together at one place. Then he told this story that “ Once I have seen Sultan Alauddin who was sitting on the couch without covering his head and he was putting his feet on the floor and he was drowned in the thinking and I went in front of him but there was no information about me to him. I came outside from there and told the details to Farid Bek and told him I have seen the king in such condition and you can also go and see him there and what is the reason of his worry in this matter.” They were having permission to enter into the palace. He went with Qazi inside of the palace and he was engaged the king in the matters and asked him, “There is his request with the ruler of the Muslims and if there will permission then he will submit his request.” The king was given him permission. Qazi Hameeduddin who proceeded before him and he said that, “ He came inside and he was seen him in the condition of worry without covering the head and what is reason of trouble with you.” The king told him, “ Listen since some days Allah made him ruler on his mankind. Now I have to do something from which there will be beneficial to all mankind. So thought in the heart what to do in this matter.? If I will spend all of my treasures and thereupon much on it, then there will be no benefit at all. Now I have thought one thing which I will tell you that from which there will be beneficial to all. I have decided on a course of action that to give order to all business men to present in his service. Those who bring grains on the load of many thousand bulls and to whom he will give them robe honour and price of the grains to them and I will also pay them their personal expenditure separately in this matter so that they will involve in this work without any worry and problem. And what there will be benefit in this matter to them which will be forgiven by him. So

that they can bring food grains from near and far away places and sell the food grains on his order prices to the mankind. So this resolution was passed by the Sultan Alauddin and he was given orders to the business men in this matter. The robe of honour, expenses and the price of the grains were paid by the royal treasury to them. Every kind of food grain began coming from far and nearby areas in the larger quantity. After some day the wheat began selling, the price of Maund for seven Chetals and ghee, sugar and all other things began selling at lower prices. The mankind was benefitted. And there was a benefit which was available. This King, Alauddin was a strange king who was a great gracious.”

One person from the meeting said that, “The person who will visit his grave for fulfillment of their wishes and desires tie thread there and Allah will fulfill his desire and wishes.” He told his story that “He went to visit the mausoleum of Alauddin and after Friday prayer, I have visited his grave and recited verse Fateha there and even though there was no desire and wish for me but I have taken one thread from turban and tied on the grave. In the night I have seen the dream in which one person was calling who is that person who tied his thread on the grave of Alauddin for fulfilling desires and wishes there. Upon his some calls I went before him and told him that he was tied to the thread there. He asked me what is my wish and desire.? I have told him there is no his desires and wishes so what he can say to him. But there is thought which came into his heart that in his desire and wish for me the mausoleum of the Sheikh is enough and from unrelated what he will desire and in this condition he was waking up from the dream.”

The 78th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me.

One Syed person came there to become a disciple of the Sheikh and who was working as a clerk in the royal court. Khaja Sahib extended his hand to making him as his disciple and he told him, “ To perform the prayers in the congregation and do not miss the Friday prayer. And do think the fasting of day of Baiz (13th 14th and 15th dates of a lunar month) as compulsory upon you. And one who will observe the fasting on the day of Baiz and upon him there will be largeness of the sustenance. And for my disciples it is advised that they should not to do any work which is prohibited by the Allah and his messenger.” Then he said, “ The wealth of the world is unstable. You think that you have some horses with you and some of your servants are standing before you by holding their hands. There is such and such amount of Dinars and Dirhams has been his incoming for always. At last it should be left by you in this world. The regret of leaving thing is useless and not useful at all. There is required think and grief of the caravan Sarai of the perpetual living and which will be available for always. See it carefully that there were how many persons before us?, but how many left from the world.?. They were before and they left the world before us. Then he asked that Syed (descendant of the holy prophet) person what did you do.? He told that he used to recite the holy book of Quran. The man who came with Syed told that he is Quran-Konner and his father was also Quran-Konner and venerable and pious person. Khaja Sahib said “ There is mention in the saying of the prophet . اهل القرآن هم اهل الله خاصة -

Moulana Shamsuddin was present there and he told that, “ In Arabian countries Quran is not recited like in India. It means only words and

verses not memorized by them. But their study, there for each and every verse with its circumstance of revelation of Quranic verse and cancelling orders. They study these details. When they will memorize well with its orders, then they began study of another verse of the Quran. Then about the matter of Syed is that in spite of his employment, he used to engage in the recitation of the Quran. He said, “If any person in the house or walking on the way and engage in the recitation of Quran day and night and busy in the remembrance of Allah then his employment is no veil for him and he is a Sufi. He recited the verse of Sheikh Saadi Sherazi as follows.”

مراد اہل طریقت لباس ظاہر نیست : کمر بخدمت سلطان بپند و صوفی باش :

The 79th episode

The felicity of the kissing of the feet of the Sheikh available to me. He asked with one disciple, “What he is reading.?” He said, “He is reading Fiqa (Islamic law) book Hadaya.” Khaja said “To Imam of Haramain Abu Mali his father, Mohammed Abu Mohammed Juneni said to him to go in service of Hadrat Abul Khair for felicity. When he was gone there, then he asked him, “What you are reading.?” He said, “He is reading books against the tenets of faith.” Then Sheikh told him two times “There should be no against, there should be not done against.” When Imam Haramain Abu Mali was returned back to his father then Imam Juneni asked him, “Whether he was visited the Sheikh.?” He said “Yes.” So he asked, “What did Sheikh say.?” He said, “What did he read.?” I have told him my condition that, “I am reading against the tenets of Islamic Fiqa.” Upon hearing Sheikh told me two times “There should be no against, there should be not against.”

Mohammed Juneni told him, “ Abul Mali did not read of the Fiqh (Islamic jurisprudence) and leave this knowledge.” But due to the felicity of the saying of the Sheikh he was become a great Faqih (Muslim jurist) that his disciples have spread all around over the world. I have asked him “Why did he call Imam Harmain.?” He said, “ Because he was the leader of two of Haramin (the two as sanctuaries of Mecca and Madina.) Then he said “There are many persons who disapproved of ecstasy are there. But many persons of justly were also passed away.” And upon this he told this story.

Once Sheikh Abu Saeed Abul Khair went from the border of Herat to that village in which Sheikh Abul Qasim Farati used to live there. And around those areas there will be not built shrine buildings like in this country for Fakirs but they're built palaces for stay on them and in which the travelers come there and stay in it. In short Abul Qasim Farati upon hearing the news of a coming of Sheikh Abul Khair he was welcoming him and he was taken with him into his palace. After eating of feast meals Sheikh Abul Khair told to Sheikh Abul Qasim to recite five verses to celebrate of the Fateha for the holy persons. And it was practice of Abu Saeed that where ever he will go and with him there will chorister and Quran-Conner. Sheikh Abul Qasim Farati was against of hearing of ecstasy. Due to fear of Sheikh he did not say anything and he left outside from there after Fateha. The chorister started Sama and there was condition which prevailed upon him and he was standing there and in the condition of ecstasy he went outside and he went near Abul Qasim Farati and given indication him for dancing. But who was controlling himself and but he did not participate in the dancing. When Abu Saeed saw that he did not participate in the dance, then he asked him, “ Oh Sheikh to see toward the desert.” When he was seen desert then he finds all trees of the desert in the dancing condition. Upon seeing this

there was prevailed condition upon him and he was torn his dress and he was started dancing. Then he brought his brother in Sama who was against of ecstasy. “

The 80th episode

The felicity of the kissing of the feet of the Sheikh available to me. There was discussion that the person whose recital and incantation will be discontinued, then his name will be added in the register of the names of the dead persons. But this matter is related to Sufi persons. Then he was told the story of Sheikh Noori that, “One pious went to visit him and such pious person’s miracle was that whatever he will see in his dream which will be truly happen. When he reached near that city and he was seen in his dream that Sheikh was died. When he was waking up and he said that his dream may not be wrong and there was the experience of many years with him. Now he was died so it is better to go back to house from here. Then he thought that as he came near so if I will not find him living, then he will visit his grave and will recite Fateha there and then he will return back from there. With this thinking he was entered into the city and he began asking with everybody the address of the grave of the Sheikh. All of them told him that he is living and why he is asking his grave address.? He was surprised that his dream never become false. In short, he went to see the Sheikh and said, “Oh Khaja my dream never become false. I have seen one night that somebody is saying such and such person is dead I came here and find you in the living conditions, so what is secret in this matter?.” That person upon thinking for some time, then he asked him, “When he was seen in his dream?” He told him day and date. He said, “Your dream was correct. On that day his daily recital was missed by him. And from

the upper world, there was caller who announced that such and such person was died.” After this he was recited verse from the Quran. طيبة-

فلنحييه حياة For exegesis of this verse there are many sayings on it. But the statement of Hadrat Ali is that in its meaning of حياة طيبة is content. And one who will get the content it is like that he got حياة طيبة good life. And Islam is also حياة على (certain life) and faith is also an order and which is life. Then he said “There is life in general, persons and there is life of special persons. And life in general, persons depends upon the existence of the persons. The life of special person depends on the existence of the of the timings. If the timing of repeat incantation and the daily round of prayer formula are full then they are living and if the timings are lost then they will getting the death.” After this one learned person who was present in the meeting there and who told him that, “ In such and such book such portion of the text is not solved by him.” He asked him “What is the problem there.?” He told, “In that book it was written تفاه العارفين افضل من اخلاص المريدين and its meaning is not being understood in the mind”. He said “It is that in رياء العارفين in which there is pretense which is one meaning and another is good. Riya (pretense of the mean) Mazum is that one who pray with this intention that the people think he as worshipper, and in this pride if there will be the intention of the absorption of the benefits of this world and this is with some learned persons is infidelity as that person was added somebody in his worship. In this matter, there is order of وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدٌ but a learned said that such person is sinful and did not say such person an infidel. Riya Mahmoda (pretense of laudable) is that in which there will be intention that to follow him by persons from seeing his worship and increase their worship like any spiritual master who will perform many supererogatory prayers and observe fasting to teach his disciples.” I have

asked him “There was his him question about hypocrisy.” He said “Hypocrisy is like that one day one person came in the presence of the prophet and he was sitting there for some time and he went away from there. Then the prophet was informed about the condition of that person to his companions that he is a bad person.” One person among the meeting told him that “Is it backbiting.?” He said “It is not backing biting but it is news. Because the prophet used to give news.” And upon this I told that “There is mention of **اذكروا الغائب بما فيه**.” Then he said “It was statement of backbiting. It means that when it is known that by backbiting he will leave sinfulness and impiety then in that case backbiting is permissible. Then that person will be away from bad deeds. And the persons upon knowing his habit, then they will be away from that person. ”

The 81st episode

Khaja Sahib said that, “ A prophet is master of the Islamic law and the acts and saying which belongs to him are deserve to follow them.” Then he said “ The foundation of Muslims laid on the following two things, the things which said by the prophet to follow it and one should leave prohibited the things.” Then he recited the following verse. **وَمَا أَشْكُرُ الرَّسُولَ فَنُزْوَةٍ وَمَا نُهُكُمْ عَنْهُ فَانْتَهُوا** .After this he said “ To the prophet all treasures and treasury troves of the earth were presented and he was asked to spend these without accountability. But he did not accept it. And from booty his share was 1/5. As per saying of the prophet, “ In which he said his share is 1/5 **فَانِ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ** . But it was returned back and it was made as share of your fate.” Then he said this narration.

One day in the service of the prophet came lots of booty there and he was distributing among the persons. Hadrat Abu Baker Siddiq was also present there. At that time Hadrat Ayesha Siddiqua was at a younger age and she came there and she said “اليوم خماری ويوم مقنعي.” The prophet was given goods to all persons, but he has not given anything to Hadrat Ayesha Siddiqua. When nothing was remained there, then she was unappreciative and she said that “ان كنت نبيا فافعل بنا ما فعل الانبياء قبلك.” I said “ان is used to doubt. “Khaja Sahib said “No, it is not in doubt. Most people say that if there will be his son, then he will not do such thing. If you are my brother, then do such thing. Even though if you say son and brother there is no doubt and loss in it.” So she said “If you are a prophet then do such dealings which are done by the previous prophets to their wives.” When this phrase of dishonor was said by Hadrat Ayesha Siddiqua then Hadrat Abu Baker raised his hand to slap her. Then the prophet of Allah said, “لا تضربها فانها صغيرة.” do not strike she is small.” Hadrat Abu Baker Siddiqu could not strike due to the prohibition of the prophet. There were three worries there to Hadrat Ayesha Siddiqua.

1. For not getting coverlet.
2. Saying of the manner less phrase.
3. The anger of her father.

In short, she left from there and went to her room in the condition of surprise and regret. She was sitting there and put her head on her knee. But immediately the prophet came there and he stood near her, but Hadrat Ayesha Siddiqua was sitting in the condition of sadness and surprised. When she did not say anything then the prophet told”

يها الشيطان الخبيث اخرج من النفس الطيبة. “Oh evil Satan come out of the pure soul).
 اخرج والذي بعثك بالحق نبيا. لقد

was given to Hadrat Siddiqua was due to the misfortune of the desire of the world so she has desired of the shawl and veil.” Then he said “ For some persons the following two verses were sent on this occasion.”

قُلْ لَا تَزِرُ وَازِكِرَكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَا مُتَقَاتِلِينَ
وَأَسْرَحُكُمْ سَرَاحَ جَبِيلٍ وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذِّكْرَ الْآخِرَ

Another saying is that the angel Gabriel came there and he told Allah said “

يَفْرُكُ السَّلَامَ فَقَالَ خَبِيرْتُ بَيْنَ النَّبِوةِ مَعَ الْفَقْرِ وَالنَّبِوةِ مَعَ الْغِنَا فَقَالَ اللَّهُ

” عَلَى السَّلَامِ خَبَرْتُ أَنَّ كُونَ نَصَافِقًا أَجُوعَ يَوْمِينَ وَاشْبَعُ يَوْمًا . Then he said “ The satiety of the prophet is not like as we used to eat full of our stomach. With five or six dates he will be fully satiated. When these two verses sent down to him, but he did not disclose to her wives by thinking that women are unwise and if they will not bear indigence and would like to take divorce. He was first called Hadrat Ayesha Siddiqua as she was Islamic jurist and learned woman among all wives of the prophet. Then he told her, “ Oh Ayesha two verses have been sent down I will recite two verses before you and will ask you what is your reply on this matter.? And what is your option in these two matters.? So you will reply soon. First for answer you take advice from your glorious father then you give reply to him. Then he recited two verses before her.” Hadrat Ayesha Siddiqua told him that, “Oh prophet of Allah

يَا رَسُولَ اللَّهِ أَشَاوِرْ لِهَذَا أَبَاكَ وَاللَّهِ اخْتَارَ اللَّهُ وَرَسُولُهُ when she was heard this she was accepted company of the prophet with indigence. And other wives of the prophet heard the order of Allah in which they empowered as that women are unwise. Some of them thought that the prophet has opted for indigency and poverty and we have to attend parties of the rich Arabian persons with dirty dresses without jewellery so for this reason there will be taunting that the wives of the prophet are in miserable condition and in improper dress and be awkward decoration but when heard that Hadrat Ayesha Sidiuqa without

hesitation has opted and liked Allah and the prophet with indigence and poverty then at once they cried together **والله نختار الله ورسوله والفقير** then Khaja Sahib said any day which is not becoming happier for the prophet that day when all wives of the prophet have opted for indigence and they have not liked the separation from the prophet. For the two things Hadrat Ayesha used to pride that all were earlier married except Hadrat Ayesha Siddiqua. The other thing is that when the prophet of Allah left from the world, then at that time his head was on her knees.

The 82nd episode

The felicity of the kissing of the feet of Khaja Sahib available to me. Khaja Sahib makes speeches about the leaving of the world. “It is the quality of the world is that if you put the top of the finger on it, then it will become all the fingers wet.” Then he said “Allah has sent the messengers and all have communicated this command so that one the day of the judgement they will be free from accountability of the preaching.” **مَا أُنْكَمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَكُمُ عَنْهُ فَأَنْتَهُوا**

Then he said “The saying of the prophet, which is mentioned in ‘Awarif’.

منقول من عن أبي موسى الأشعري قال رسول الله صلى الله عليه وآله أما مثل
ومثل ما بعثني الله كمثلي رجل إلى قوم فقال يا قوم اني رأيت الجيش
بعيني واني انا النذير العريان فالنبا النبا فاطاعه طائفة من قومه
فادلجوا فانطلقوا على مهلهم فصبوا وذهبت طائفة منهم فاصبحوا
مكانهم فصبهم الجيش فاهلكهم واجتاحهم فكذا لك من اطاعني

فاتبع بما جئت به من الحق . It means the army of the Satan is in ambush of you. فَمَنْ رَفَعُوا إِلَى اللَّهِ يَدَهُمْ لَعْنَتُهُ نَذِيرٌ مُبِينٌ . The person who will run towards Allah and follow the commands of the prophet and one who refraining from the world, then for him there will large portion in the other world. As it is mentioned in the commands of Allah. ”

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا . After this he said “The prophet has communicated an Allah’s message to all so that there will be no excuse and to employ a ruse on the day of judgment in this matter.” And upon this he was reciting the following verse.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ

The 83rd episode

The felicity of the kissing of the feet of the Sheikh available to me. There was one Qalendar (dauntless person) who stayed with Khaja Sahib as guest. When I went there then Khaja Sahib has called that Qalendar in the meeting place. He told me that, “With him there is one Qalander who is a perfect learned person came there.” In short when he came there, then he said salam by binding with respect. Then Khaja Sahib asked him to sit there. Then he was paid his attention towards him and recited this verse.

مُرْتَدِشْوِي قَلَنْدَرِي كَارِ تُونِيست كافر نشوي عشق خريدار تونيبست

He said, “ Murtid (apostate) Artad (apostatize) and its meaning is such a person, one who leaves one religion and adopt another religion. And it is like the triliteral root. So unless not leave traits of character (Zamima) then one can get better attributes than it is not your work of

a Qalandar. And what are attributes of Zamima (traits of character)? And which are mentioned as follows.

Hatred

Jealousy

Miserliness

Demand of the world

Demand of oily food and sweet

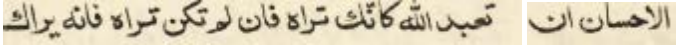
Demand of lust

Then he said “Why he did not become an infidel.? So the meaning of infidelity is Sitar it means hiding the seeds in the earth by the peasant. So the Qalandar should be a lover and he should not show his good deeds. Then he said “The repentance of the previous nations was the killing of the soul. **تَوْبُوا إِلَىٰ نَارِكُمْ فَأَقْتُلُوا أَنْفُسَكُمْ** And when it will be accepted, then they kill themselves. But this verse does not belong to the our nation and which is cancelled. And their repentance is from regret. He said **الندم نوبة** some persons have said that it is in favour of our nation and this verse is not cancelled and it is commanded and addressed with the leaving of the lust. So one who leaves lust, then he is like a person who has killed his soul. This is mentioned in this verse as follows. **مُوتُوا قَبْلَ أَنْ تَمُوتُوا**. The Qalandar is like as a dead person because he left lust and pleasures. Then he said, “Everybody can perform prayer and keep fasting, but the leaving of lust and pleasures is another thing. And leaving of this thing is very difficult and hard.” He told this story.

In one city, there was a beautiful queen with the king and that king was died suddenly. And the women have completed the probationary period of four months and ten days for the widow. In that city there was one pious person was there and she has sent her message to him that her husband was died and she is the most beautiful woman and she is

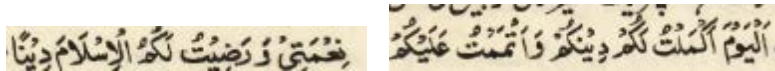
possessing very much wealth and properties with her. And she is afraid that whether her wealth and properties may not be spending with her in the fulfillment of the desire of her lust of the soul. So for God sake accept for her in marriage with him. The Sheikh accepts her for marriage. The marriage ceremony was performed and that woman came to the Sheikh's house and at that time Sheikh was engaged in his recitals there. The third part of the night was finished away. That woman tired of sitting there and there was overcome of sleep on her. Upon seeing this Sheikh was stood from there and he went to the couch and he has called that woman there and he took her hand and put it on his stomach. There were some knots in his stomach. That woman asked him "How such knots were formed there.?" He said, "These were formed as he was married to some woman and when he need to love these women, as per my desire, but at that time I have controlled my lust and left my desire and need. And from such attempt every time one knot was formed in my stomach." The woman put her hand on his stomach, then at that time and she asked him "It seems that this is new knot which was formed now and which was not there before." That Darwesh told her that, "It is formed just now there for your reason."

Then he said, "There was one Darwesh and once one beautiful and attractive woman passed before him. He looked that woman one time. And he was taken away his one eye with his finger. And the second time he wants to take another eye, then there was invisible call, in which it was heard, "Stop it for one look this punishment is enough and for removing of one eye is enough for the repentance of this sin." Then he said, "The aim in it is that giving up and solitude is that there should be required attention in the prayer and in remembrance of Allah. Those who have more relations, then due to these relations his heart will be worried in such relations. So into it there will be a worry in the prayer

and in the remembrance of Allah, then in that condition there will not available attention. And in the chapter of Ahsan (favour) he was quoted the saying of the prophet. 

The 84th episode

The honour of the company of the Sheikh available to me. One preacher was present at the meeting place and Khaja Sahib told him to preach on the day of death anniversary (the Urs) ceremony and he said yes, he has promised that he will preach on the death anniversary of the prophet. Then he is asked, “ There is a difference of Urs of the prophet with learned persons.” Afterward Khaja Sahib said, “For this reason there are also differences in exegesis. Then Khaja Sahib was taken one exegesis and in which it was written this verse was sent on the day of Arafa (Major Haj day). ”



After this prophet of Allah was lived for 81 days. One Muslim priest (Mulla) has asked “ Sir, what is reason that there will be no such arrangement of Urs of the prophet like the Urs of the venerable persons.” Khaja Sahib said, “There are persons who take care of the full arrangement of the Urs of the prophet of Allah. Then Khaja Sahib said “In those 12 days my spiritual master which he will instruct to cook food with intention of *Esal Swab* (for the conveying reward of virtuous deed) of the Urs of the prophet of Allah and on the 12th day there will be an arrangement of the general feast.” Then he said, “ Whatever food with intention for *Esal Sawab* (for the conveying reward of virtuous

deed) in the name any person's soul which will be reached to the soul of that person. So such food which will be better than this which is given with this intention for *Esal Swab* (for the conveying reward of virtuous deed) in the name of the soul of the prophet. The prophet does not need our food, but we are need for his intercession. We for our access and for felicity we used to prepare food." Then he said, "Allah said in this saying of the prophet

كنت كثرًا مخفيا فاحببت ان اعرف فخلقت الخلق لاعرف
 "Allah has created the mankind for the manifestation of His divinity and made virtuous and bad people. And divided all of them in two categories. 1. The people of heaven 2. The people of hell." Then "He said فخلقت الخلق, and this information relates to which is not happening and in another verse it is stated خَلَقْتُ الْإِنْسَ لِيَعْبُدُونِ and this information also relates to which is not happening. Because this verse intended for happening in the worship and knowledge. As it is against it. Then he himself said that, " Its reply is that in its phrase there is mention of the fate. And the reality is that الاليعبدون اى لان امرهم بالعبادة and in the above saying of the prophet it is mentioned fate. لمخلقت الخلق لاعرف اى لان امرهم بالمعرفة. And there is command of worship and knowledge of Allah is there for Muslims or even for the infidels." Then he said, "The purpose of knowledge is to act upon it. And knowledge is for elegance of the soul and also it is grace. Like ablution it is by the grace like the aim of ablution is prayer and in the same way aim of the knowledge is to act upon it. Acquisition of knowledge has depended on the correction of the heart and its witness is this saying of the prophet."

ان في جسد ابن آدم لمضغطة اذا صلحت صلح جميع البدن الا وهي القلب

So the prophet has said this saying because the nation of the prophet tries endeavours for the correction the heart. The sign of virtuous heart is that in which it is found the following things.

In obedience there should be fondness and comfort. If one who is the prayer, then he will find such fondness that he will continue in the praying due to this reason. And if there is recitation of Quran and remembrance of Allah is there in which one will find such happiness that he will still engage and want to continue to do such work. So this is a sign of the capacity of the heart. If one who will not try for the correction of the heart, then due to this reason his heart will become evil. And there will prevail sins in his body. So for this reason, in the prayer, recitation of the Quran, and remembrance of Allah, there will not be sweetness and attention there. Like the aim of ablution is prayer and from the aim of the prayer is attention. **بطل** **وكل شيء غافل عن مقصوده فهو**. Then he said, “What is our prayer? Like useless persons stood for the performing prayer and in which there was thinking that two Sunnah (as ordained by the prophet) prayers should have been performed urgently.”

The 85th episode

The felicity of the kissing of the feet of the Sheikh available to me. One military man, Saleh was sitting in the service of Khaja Sahib and he was asking his affairs with him. He said, “If there is good intention for the demand of the world than in its reality is the demand of the other world.” Upon this he was reciting saying of the prophet.

من طلب الدنيا حلالاً مباحاً متكاثر القبي الله وهو عليه

القيامه ووجهه كالقمر البدر

غضبان ومن طلب استعفا فاعن السئلة وصيانة لنفسه جاء يوم

Then he told this story that, “Once upon a time there was a debt of 500 Dinars for Hadrat Abu Saeed Abul Khair and at that time there were staying 120 travelers in his shrine and the supervisor told him, “ There was a debt of 500 Dinars for the expenses of the kitchen.” The Sheikh asked him to bring the camel of conveyance. The servant of the camel brought the camel duly prepared and the Sheikh was sitting upon it and he said he is going to see Abul Fazal Farati near the village of Mahina and there is one village in which Abul Fazal Frati used to live there. Hasan Moadab who was servant of the shrine sent one servant in the presence of Abul Fazal Farati that Sheikh Abul Khair along with 120 Darwesh are coming with him there. Upon hearing Sheikh Abul Fazal prepared the food and he went into the village without wearing slippers on his feet to welcome him on the outside of the village. Upon meeting with the Sheikh he was falling down at his feet and he brought him to his house. There is system in that place to construct many houses near the shrine. He was getting down the guests in those buildings. He got down the Sheikh in one house along with Darewsh persons. And after this he said to Hasan Movadib, “ He had brought 500 Dinars for the loan amount of the Sheikh and these 200 Dirhams for the food expenses of Fakirs during the travelling period.” Hasan Movadib told him “ He could not take these amounts without information of the Sheikh so let us go and put these amounts before the Sheikh.” Abul Fazal came before the Sheikh along with him and has presented the amounts to him. Hasan Movadib told him, “ He has brought 500 gold coins for the loan amount and 200 gold coins for the food expenses of the Darwesh persons during the travelling period.” The Sheikh was very much happy due to the humility of Abul Fazal. The Sheikh told Abul Fazal, “Abul Fazal, I will pray for you so that the world may be leave from you and as there is

anger of Allah on the world.” Abu Fazal stood and he said, “ Pray for me that the world may be available to him so that by its source he will continue the service of the Darwesh persons. If there will not available world with me then he will not find his propitious arrival.” Upon hearing this Sheikh raised his hands and prayed, “ Oh Allah do not hand over Abul Fazal in the hands of the world, but make the world as provision for hereafter. And it will not cause of punishment and turn out.” Khaja Sahib said, “ Till the life time of Abul Fazal due to the blessing of the prayer of the Sheikh of the world was flowing like a river at his door.”

The 86th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. Khaja Sahib started his statement of the aim of the prayer is that “During the prayer time which is required there is attention from the beginning to ending of the prayer and from the point that due to this there will be no obstacle for the praying person.” The learned person said that, “ At the time of prayer and salam, attentions were must and which is required in this matter. In the between of the prayer if there will be no attention, then it is forgivable. But this order is permissible and but there is same aim in the prayer that attention should be there in the prayer from beginning to the end. And its thinking depends upon the issue of Zakat (religious tax as a basic in function in Islam) that if anybody is on minimum taxable income for the purpose of Zakat in the beginning of the year and he is not person of minimum taxable income in the middle of the year, then he has become a person of minimum taxable during the last period of the year so, on him payable of Zakat is

compulsory. “Then he said, “In this saying of the prophet **لا صلوة الا بحضور القلب** in which the learned persons assume of meaning of negative of the excellence and its meaning is that the prayer without the attention of the heart is not having excellence so even though there is no attention, but it is permissible and it is lawful, but it will be better if there is attentively in the prayers.” The learned persons of the mystic way assume that, “The reality of the excellence and they said that in any prayer if there will be no attention of the heart and such prayer is not permissible. He said **العبادة اسرها لشارعه المرء ابتغاء لمرضات الله تعالى بخلاف هواء النفس**” and after this he said, “ This saying of the prophet **المصلي يناجي ربه**. He said, “The prayer which you perform in which you tell your secrets with Allah.”

The praying person should think that, “ When he will raise his hands for saying Tahrim (announcement of the initiation of congregational prayer and say Allah-o Akbar (praise of God) then he should know to whom he is giving his respect. And when he will say **سُبْحَانَكَ اللَّهُمَّ** then whose purity is he is mentioning and when he will say **الْحَمْدُ لِلَّهِ** then to whom he is saying this and **إِيَّاكَ تَعْبُدُ** he know to whom he is worshipped. In **إِيَّاكَ تَسْتَعِينُ** he should think from whom he is taking help and he should know that towards whom he is bending and towards whom he is prostrating and during the prayer he should not see at the right or left side.” Upon this he recited, “One saying of the prophet **لَوْ عَلِمَ الْمَصْلِيُّ مَعَ مَنْ يَنَاجِي مَا لَتَفَتَ**.” Then he said, “ Sunnah and supererogatory prayers will complete of obligatory prayers. If there is a lapse of attention in the obligatory prayers, then attention will be completed with the supererogatory prayers. Because the aim of prayer is attention of the heart. He said “ **أَقِمِ الصَّلَاةَ لِذِكْرِي** ”and then he said “ **الرَّحْمَنُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ**.” He said “The heart is the leader of the organs of

the human body and organs function under the orders of the heart. The organs of the body if will not pay attention towards its Kaba of heart, then their prayer will be improper. In the same way Qibla (direction in which Muslims turn in prayer) of the heart is the personality of the truth (Allah). If the heart is turned away from his Qibla then how his prayer will be.?”

There was one Darwesh who was present there in the meeting who reminded story of Hasan Afghan. This story is reported with the Sheikh of Islam in the book ‘Fawad Al-Fawad.’

He said, “ Sheikh Bahauddin Zakaria has one of his disciples and whose name was Hasan Afghan and who was a person of Vilayat (saintliness) and a very pious person. So Sheikh Bahauddin Zakaria said once this Hasan Afghan was passing from the lane and was entered in the mosque and Muazzin (one who shouts the call to prayer) announced the prayer call and he also called Takbir (announce initiation of congregational prayers) for the prayer and there he was become an Imam (leader) in the mosque and others were becoming his followers and Khwaja Hasan was following him. When people left of the mosque after performing the prayer so he asked with Imam (leader) silently that “When you have started your prayer, then he was with him and you have reached in Delhi from here and you have purchased slaves and from there you reached back here. I am following you and wandering behind you here and there and after this, you took your slaves and went to Khurasan. At last say, yourself is this called prayer.?. Upon this story I told that, “This inclination is required from the time of ablution and I have seen this in one book in which it was written.”

الوضوء انفصال والصلوة اتصال فمن لم
ينفصل لم يتصل:

The 87th episode

The felicity of the kissing of the feet of the Sheikh available to me. The health condition of Khaja Sahib was not well. One pious person came there to meet Khaja Sahib. He was sitting down from the direction of his side. First, he was asked about the condition of the sickness. Then he told him, “ Usually you have always something of grief and worry with you. And occasionally there will be have invisible grief. **ان اشد البلاء على الانبياء ثم الاولياء فالامثل.** This is a sign of your saintliness that special persons of the truth will never free from grief.” Upon this one friend recited the saying of the prophet, which is as follows.

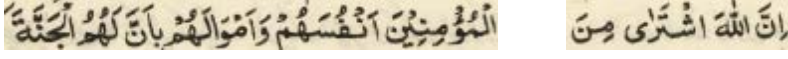
المؤمن لا يخلو عن علة او قلة او احد يؤذيه

Upon this Khaja Sahib said, “ There were always something grief and problems with my spiritual master who is known as the Sultan of Auliya and with him grief and pain in the body, sometime headache, some trouble of piles, and some time body temperature. And from these complaints he never, not free. Once during the time of ecstasy there was complaining in his rib that which was given him much trouble to him. He used to cure for it some time. There was situation with him that there was a flow of the wealth of river from the door. And there was no time of it. The people used to come there from morning to evening and even up to the time of Eisha night prayer. There were many people who come there to ask money from him. Whatever anybody who will bring there and that person will get more than it. Then he said, “One miracle of the Sheikh that one ruler brought 100 Tinkas of him, but he did not accept this amount. When he was seen that person is sad, then he was taken one

Tinka from that amount. Still, that person while taking his balance was sitting there in sad condition and he was saying in his heart that if the Sheikh will accept all amounts then it will be the felicity for him. The Sheikh told him that, “ He did not accept this because it will come into your use. So take it and I am having other wealth with me. Then he told him to see the opposite side and he was seen there was heaps of gold coins were there.” That person puts his head on his feet and stood to go from there. He was prohibited him not to tell this to anybody which he was seen there. But he could keep it secret and he told this upon his coming out and he told the condition of the Sheikh to all persons there. ” He told this story.

Once any evil minded told Sultan Qutubuddin that the Sheikh is not accepting his amount of victories and he will accept donations which will be brought by wealthy persons and leaders. As a matter of fact, all of them will take money from your side. So Sultan Qutubuddin thought it as correct and he was given orders that the courtiers and leaders not to visit the Sheikh and to see how he will arrange such large number of feast so he was appointed a detective to report if any courtier visit him and then inform him the details. When the Sheikh heard this then he was given orders to cook more food than existing quantity. Over long time Sultan was asked the people “What is the condition of the shrine of the Sheikh.?” They have told him that, “The quantity of food is doubled now than which is cooked before.” Upon hearing this the Sultan said “He was on mistake and regret for his mistake and his dealings are from the world of the invisible.”

The 88th chapter

The felicity of the kissing of the feet of the Sheikh available to me.  . For the exegesis of this verse he told “To listen carefully as its meaning is very delicate. In this verse there are mentioned four things.”

Mushtri (buyer)

Baya (seller)

Mubaya (goods)

Saman (price)

Now know who is Mushtri and who is Baya. The kind of goods which was sold and what is its Saman (price).?” So the buyer is Allah. And the sellers are Momins (faithfuls). The things which are sold are life and the wealth of the Momins and the price of these things is heaven. Now it is required that the seller should have the title of the goods with him. As the human being if he is not having title of any goods then how he will sell it.? So it is required for Momin that he should become the owner of his soul. The owner of the soul is one who will be performing the commands Allah and his messenger. It means he will act upon their sayings and he will be away from their prohibitions. So such person is the owner of his soul and he has sold away his soul in the slavery of Allah. And has spent his wealth on the way of Allah. On the day of judgment he will get its price in the shape of the paradise. Then he said “ In selling and buying there is condition of Mubih (permissibility) is required and its meaning is to hand over the delivery to the buyer. So Momin (faithful) should hand over his life and wealth to Allah and then at that time he will be deserved rightful to get selling price. As said by

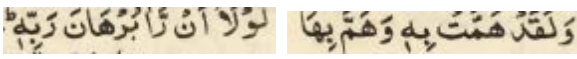
Allah “**إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ**”. So one who sold his life and wealth and who take its price in the heaven, so then he should hand over his life and wealth to Allah so that on the day of judgment he should obtain its price in the heaven there.” Upon this, “ I said this selling and buying is in a innermost way so how its validity will be known in the way of manifestation that is its dealings have been fulfilled?.” He said, “ When the heart of the Muslim will be straight and strong, then whatever which is said by Allah and his messenger which he abide by him and whatever they have prohibit then he is away from those things, then he has sold his titled thing to the hands of Allah then on the day of judgment he will get the price.”

The 89th episode

The felicity of the kissing of the feet of the Sheikh available to me. There were many travelers who were staying with Khaja Sahib as guest with him for many days and he called them at the time of the meeting. Then he started this story that, “During the winter season from the Awadh State he came in the service of his Sheikh. There was very much fondness for the visit of the Sheikh so there was no care of comeliness for me. When I came there and I found the mosque was full of the travelers. Iqbal told me that Sheikh was reminded me for few times and he told that such and such person did not come there for many days. Upon remembering of the favour of his Sheikh, Khaja Sahib began weeping.” Then he told that, “Before his Sheikh he could not able to eat and he could not remember anything.” Then he said, “At that there will be shown the effect of the spiritual master on the disciple if he will in an agreeable condition of instructions from him. He should follow in the

manifest and innermost of his spiritual master if he did not, follow then what is the benefit of the spiritual master and disciple.? If there will be no more following then why one should become a disciple?. And so there will be no benefit at all.” With related this he told this story.

In the presence of great Sheikh Shahabuddin came one disciple and he asked him, “What is right of the spiritual master to the disciple?. And what is right of the disciple of the spiritual master.?” Upon hearing this Sheikh was silent. After some days, then again that disciple asked the same thing, then he was asked him to bring paper, pen and ink pot and he brought paper, ink pot and pen there. The Sheikh was written one letter to the King of Rome and was given to that disciple along with the present of the prayer mat and he told him to take to the king and he has gone immediately from there. By thinking about the delay, he did not wear footwear in the feet. There is custom in the shrine where the persons visit without wearing the foot wears. The Fakirs and travelers used to leave the footwear separately as far from the shrine building. He went on his journey without wearing the footwear. And he did not go to the house to say goodbye to his wife and children and in a few days he was reached to Rome. He went near the royal palace with the letter of the Sheikh. And upon hearing this King of the Rome was, called him into the palace immediately. He was taken letter and prayer mat and kissed them and put on his head then he was reading it. He was keeping the disciple in the separate house there and was fed him with different types of dishes of food. And the king was always inquiring about his health there, then he said goodbye to him and he was given him one fine camel, one small tent of the without poles and one beautiful Turkish slave girl in the service of the Sheikh through that disciple. He was given orders for the giving plentiful amount of expenses to him. When he was returned back and at that time disciple was at a young age and

handsome and slave girl was also young and very beautiful and attractive and to know that King of Rome was sent her into the service of the Sheikh so it should be understood that how attractive she will be.? As she was most attractive and lovely and on the way she used to see him with a sharp look of love and till such that at one destination when she was looking at him with a sharp and warm look at the disciple so for this reason he was stretched his hand to embrace with her and still his hand was not reached her body then at that time he was seen the face of the Sheikh and who was holding his finger in the mouth in amazement which came before the disciple. Upon seeing this the hand which was stretched by the disciple was taken back by him and due to regret he was unconscious and so there was no lust with him and it was completely gone away from him. When he was present in the presence of great the Sheikh then he told him first that, “ It was the right of the spiritual master that which you have at the time of going to Rome and not wearing footwear and not went to the house to say goodbye to your wife and children so that there should be no delay for the fulfilling of the order of the spiritual master. So this is right by the Sheikh on his disciple and the right of the disciple of the spiritual master is that which you have seen on the way of the journey.” Upon hearing this disciple was ashamed and he was let down his head. Then Khaja Sahib was recited this verse . He said, “Also, it was manifest for which the face of the prophet Yakub was appeared while keeping the finger in the mouth before there. The writer of the exegesis referred one quotation that which will be miracles of the prophet and it will be legal for a pious person to have such miracle with him. Upon this, “I told that whether it is possible that a pious person should manifest his face of innermost during his life time period.” He said “Yes.” Then he said in the book ‘Tuhafa al-Bara’ it is written that

the disciple should believe that the spiritual master have two faces one is spiritual and other is the face of the body. When the spiritual master did not present by the face of the body, then he will appear there from the face of the innermost. And in short with the story which shows the privilege of manners and its grace.” And with related of its benefits he told this story.

There was one disciple and whenever he was present in the service of the Sheikh then he will use sit on his two knees with the respect and he never sits while standing on knee legs. Also, he will use to sit on the two knees in his absence in separation and he never stood on his knees and sit at any place. The persons have asked him, “Why you never stood on your knees and sit at any place. And not sit in the comfortable position.” He said, “How it is permissible to sit before the Peer while standing on his knees.”? They said “The Peer is in another city and you are living in another city.” He said, “His peer is in the absence of the body of the face, but he is present before me from the face of the innermost.” One day he sat by standing on his knees. The persons asked him, “What is reason that today you are sitting by standing your knee against your practice.” He told that, “Today his Peer was traveled from this mortal world to other perceptual world.” And after some days there came news that such and such Peer was left in the other world from this mortal world. With related this he told the story of Ayaz.

When Ayaz used to come back in the service of Sultan Mahmood then he used to lock his special room. Then he used to go back there he will enter into it and locked himself in it and in which nobody is not allowed to enter into it. One day one enemy told Sultan Mahmood that, “When Ayaz returned back from the royal court, then he will enter into one room in which he has gathered in treasure of valuable jewelry there and he used to sit and watch it there for a long time in loneliness and

where nobody is not allowed to enter there.” One day afternoon the king came to Ayaz’s house and he was asked where is Ayaz.? And he was heard replying that he is in the room. Then the king was able to know the truth in this matter and he went near his room and in the slit he was seen that Ayaz was standing there and looking towards the royal palace by folding his hands in respectful position. The Sultan stood for a long time and he was seen that Ayaz was standing there in the same position. Then Sultan was knocking the door with his hand and Ayaz came out from the room and he was falling down at the feet of the king. The king was entered into the room and he could not find anything in the room. But he was seen there was one earthen pot and mat was lying there in the room. So he asked Ayaz “ Oh Ayaz why is there kept earthen pot and mat.” Ayaz told him that, “The earthen pot was for making ablution and there is mat kept for the prayers.” The Sultan told him that, “He was seen from the slit on the door that you were standing and looking towards the royal palace for a long time by folding hands in the respectful position.” He told him, “ He work is service of full day for you and when he will be free from daily recital and prayer, then he will stand by facing his mouth towards the royal palace.”

The king was amazed for his method of the devotion.

The 90th episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib was making a speech that, “One day the prophet of Allah was hungry and he went to see the wives in his house and he was asked “Whether there is food available to them” The wives told him that, “You are a house owner so you remember what you have given into the

house.?” Upon hearing this he was sitting there. Then at that time Hadrat Abu Baker came there and he was sitting there. Afterward Hadrat Umar Faruq came there and he also sat there and who was also hungry. The prophet told **قوموا بنا الى رجل صالح يا فرما الى بيت رجل صالح**. Hadrat Abu Baker and Hadrat Umar both of them proceeded along with the holy company of the prophet and they were thinking in their hearts who is such a pious person to whom he said virtuous person and who is that fortunate person. By this time the holy prophet was reaching for the door of the house of Hadrat Abul Haisham Ansari and he was from the persons of the Safa platform of a prophet’s grand mosque in Madina and who used to reside always in prophet’s grand mosque Madina. He was knocked on the door and her wife asked who is there.? The prophet told the messenger of Allah and with his two friends Abu Baker and Umar. The wife of the Abul Haitham Ansari told, “ Oh the prophet of Allah that there was no water in the house so Haitham was going with the water skin to fetch water.” By this time Haitham came there and when he was seen the prophet on the door then he was put water skin there. And he brought water and three of them drink some water. Then the prophet told, “ Oh Abu Haithm whether you know why we came there?.” He told “ Oh prophet of Allah, I did not know.” He said “You have told me that you have bunch of date fruit for me and you wanted to present before me so now bring that date for me.” Abul Haitham told him to enter into the house. He was going into the house and Abu Haithm presented bunch of the date fruit before the prophet. The prophet of Allah was eaten along with his friends.”

After he told “ **والذي نفسي بيد الله تعالى يسئلكما عما اكلتما وشرتما** ” and at that time one learned person was there and who said that, “ There is no accounting for eating as per requirement.” Khaja Sahib said, “ There is

accounting of legal food, but it will be less and easy. ”

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ رِيئِيْنِهِ فَسَوْفَ يَحْصِبُ حِسَابًا يَسِيرًا-

And when the prophet, Abu Baker and Umar were eaten then at that time he told Abu Haitham that, “ He was sent an army and which went to such and such place for religious war. When you will hear that army was coming back then come to see so that I can give you some booty.” But he was from the persons of the Safa Platform so what he will do with booty with him, but he was accepted to the saying of the prophet. He said, “ He will present.” When the army was coming back then Abu Haithm went into service the prophet and the prophet was given one slave girl to him and he was recommended and told him, “ Oh Abu Haithm she prayer well. Abu Haithm took the slave girl to the house. He said to his wife, “ The prophet as per his promise was given him this slave girl and he said she prayer well and to keep him well.” His wife told him, “You have done cruelty upon me and upon yourself and upon both of us.” Abu Haithm told, “How it is.?” His wife told him that, “In favour of such slave girl when the prophet give witness that she will well prayer and from what is our authority to take service from her.” Abu Haitham told her, “What to do now.?” The wife told, “To take back to the prophet or to free the slave girl.” He was freed the slave girl. He was told the story in the presence of the prophet of Allah. The holy prophet of Allah said, “In favour of wife of Abu Haitham انها الموفقة بامور العقبى- that she will not accept the world upon the affairs of the other world. “ Then he said, “The world is also in the shape of the slave girl.”

The 91th episode

The felicity of the kissing of the feet of the Sheikh available to me. It was a meeting of the learned and Qazat (judges) persons. At such meeting learned persons used to sit on one side and do some discussion there. They are called someone one name as Zangola and another one name as head of the Shariah (religious). Upon this he was started story of Hadrat Fakheruddin Razi that he went to the country of Greece from Harieo village so that he can have discussions with the learned persons there. Still, he was on the way and the news of his coming was reached in Greece and there is no other intention of him except of debate with the learned persons. And learned person in Greece are well known in the following knowledges.

1. Knowledge of arts and science
2. Speech

When the king of the country was known this news then he was gathered, learned persons, even though he himself was a scholar and he told them that, “Fakheruddin is coming there to have debate with all of you.” He told them that, “He is learned person so you all be ready for it.” They told him that, “They can reply such 100 persons and we will blame to him.” The king said that, “There will be two conditions which is not from that whether you will be convinced or he will be convinced in this matter.” He said, “If you will be overcome, then it is good and if he will be overcome, then there will be our disgrace and there will be blame on the people of Greece. So by any way he should be killed on the way so that he should not come here.” The minister told there is one advice with him that, “There should be fixed one tent and in the middle of the tent there should be part of the curtain and on one side

learned person should sit there and on the other side there should instrumentalist with harp and rabab (a kind of stringed musical instrument) sit there with beautiful women. The musician and singers are of such great type of good music and voice and with such whether they they can sleep, laugh and weep persons. In short, if it is seen that Moulana Razi will be overcome and our learned persons are not convinced him, then at that time the middle curtain of the tent should be removed from there. The musicians with their instruments, then will start making music and beautiful girls of discretion will be there so then Moulana Razi will be amazed and especially by hearing of music of harp and for which he will be astonished and that he will be unconscious there.” The king has liked this advice and given orders to raise the tent and to arrange the decoration of the meeting place. At the other side Moulana Razi reached near the city and the king welcomed him there and he was given a nice palace for his stay in it. The king told him, “To mention some benefits before learned persons in his country.” Moulana promised for the next day. The next day meeting was organized. All learned persons of Greece were gathered there. The king said to start with any issue of wisdom. Moulana was engaged in the telling some benefits before learned persons of Greece. All persons began telling together. Moulana told the king, “You are a wise person and all these learned persons began to talk together so he could not understand any matter of them.” The king was given orders to speak only one big learned person. In short, in debate Moulana began defeating every learned person and there was remained one learned person. And the king was given orders to remove the curtain. When Moulana was seen beautiful women of discretion and lovely sound of music of musical instruments, then he was becoming unconscious there. When he was in this condition then he was seen firmness is not possible, then he

was taken knife from his waist and he hit the knife on his foot and due to the pain of it, he was coming back in the condition of consciousness and he was running away from that city even though there were many endeavours in this matter but he was not stopped there.”

It is well known that one time Moulana was defeated by a woman in his whole life. There was one pious woman who was known as Mama. Moulana went to see her. Mama told him, “ Oh Fakheruddin whether you know Allah?.” Moulana said, “She is strange woman I have written many books about the knowledge of Allah and she is telling him like this.” Upon this thought Mama has told him, “ Those books of knowledge of speech which belongs to knowledge of the personality and attributes of Allah, which you have written or whether belongs to before knowledge of God or after the knowledge of God.? Moulana was riding on and upon hearing this he told his slaves to bring funeral of Fakheruddin and today he is defeated with one woman.”

The 92nd episode

The felicity of the kissing of the feet of the Sheikh available to me. Khaja Sahib was busy in the conservation and he said, “His Sheikh said in the meeting that one who have trust and on him if it will pass three days of hunger then on the fourth day Allah will provide something to him. Upon hearing this, one Darwesh who was present in the meeting said, “ I have done three days starvation, but I could not get anything on the fourth day.” Khaja Sahib said to him, “ Moulana you have thought in your heart that such and such person will send to me something then it will be good for me. But even you have told by your tongue. So the

fourth day of starvation was happening due to the miserliness of this thinking”

Then he was told one tradition of the pious person who used to say that, “The Fakirs of the world will know to eat full of the stomach that on the trust they sit in a separate house. And large quantity of graces will reach for them.” Then he said, “It is compulsory for the person who sit on the trust and if will perform journey with the intention to get knowledge or to meet the person who is accepted in the court of Allah so to that person Allah will give any grace to him.” Then he told this story.

One Darwesh who was known by the name of Lankan Lokan and he used to engage in the worship of Allah always in the corner of the house. One day he went from the house and he went somewhere and some Darwesh came to his house and asked his son where the Sheikh was gone.? The boy told them that, “He was going outside.” In their house there was a date tree which was dried long time ago. When it was heard that Sheikh was not in the house, then leader of the Darwesh persons spited on the date tree so instantly that date tree becomes fresh and green and there were fruits grown on it. Those Darwesh left from there. When Lankan Lokan came back to his house and he was seen the date tree in fresh and green condition with its fruits upon it. He asked with his daughter “Whether any person came there?.” His daughter told him that “Some Fakirs came there and they asked me where the Sheikh was gone?.” I told them that, “He was gone somewhere outside.” Among them one person who was a pious, who was spited on the tree, then this date tree was becoming fresh and green instantly with fruits on it.” Upon hearing this Lankan Lokan wept and he said, “It is regret that for many years he is shedding tears and he was sitting in the house with the intention that any person of God came there to fulfill my desire. Today, some persons came there, but it is regret that he was not present in the

house and such grace was missed by him. All this is because it was the cause of the safety of the feet. If there were no feet, then how he will go outside.? He asked his daughter to ask for axe from the neighbouring house. When she brought an axe, then he cut his feet and then he asked her daughter to put these two feet on the shelf. Then he never left from the house. After some years by chance those Darwesh came to his house again and met with him and sit with him and asked him, “What happened to your feet.?” Then Lankan Lokan said, “Once some Fakirs who were person of Allah came to his house and he was going outside of the house to some place and their group leader was spit on this tree and which was dry for many years and instantly it was becoming fresh and green and there and dates grown to this tree. When he came back from outside and heard the condition then he thought since long time he was in the house with the intention that any person of Allah came to his house and when he was come, there then he was going outside to visit somewhere. This felicity was gone from him due to the misfortune of the feet. If there were no feet how he will go out of the house.? At that time I have cut my two feet by axe immediately at the same time.” That Darwesh asked him, “Where are those feet.? Or in the house or thrown outside of the house.” He told him, “He was asked his daughter to put the feet on this shelf. That Darwesh taken down those feet which were becoming dry. Then he put right foot on the right shin and left foot on the left shin. Then he asked him to recite Fateha and to pray.” Still Fatiha was not finished, then the feet were fixed and become fresh and well. Khaja Sahib said, “These were a same Darwesh group and whose leader was spit on the date tree so Allah made tree, it is fresh and green with fruits on it. So due to reason of naming of it is called Lankan Lokan.”

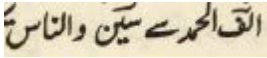
The 93rd episode

The felicity of the kissing of the feet of the Khaja Sahib available to me. There were left six days for the annual death anniversary (the Urs) of Sheikh of Islam. He said, “When in Bukhara the Urs day of Sheikh Saifuddin Bakharzi will come then all people of the city will cook food and there are 30 villages are in endowment for the management of his mausoleum. And there is revenue of every village is 40,000 Dinars. In Bukhara there are celebrated 4 Eid (festivals) in a year and among them Eid of Urs of Sheikh Saifuddin Bakharazi is included. And another there is gathering known as Ijtama Khulaq and two festivals of Ramazan and Bakrid.”

Then a conversation of believe of disciple was started in which he said, “How the devotion of disciple should keep with his spiritual master.?” Then he said, “Moulana Fakheruddin Razi in his book ‘Tuhfa al-Bara’ in which he was writing the disciple should have such belief and he should know that nobody except his spiritual master could not take him toward the Allah. Even there are many spiritual masters are there, but he will not get nearness of truth except of his spiritual master. It is also mentioned in that book that the disciple should believe that the spiritual master is having one face of the body and the other is face of spirituality. And there is no amazement on the face of spirituality. It is proper that when the disciple will think the face of the body of the spiritual master, then it will appear there in the presence of the face of spirituality and not in the face of the body.”

The 94th episode

The felicity of the kissing of the feet of the Sheikh available to me. The conversation was started on the topic of memorization of the Quran. Khaja Sahib said, “ Quran will enter into such heart, which is free from sins and impurities of the desires.” With related with he told this story.

Abu Umar said, “Once he was going on the way and on the way there came a graceful and pretty boy there from the front side and Abu Umar’s sight was falling upon him and with such look he was not satisfied and a second time due to a of desire he looked the boy and all Quran from  was removed from his heart. After this event he went to see Khaja Hasan of Basra and he told him his condition.” Khaja Sahib told him, “There is no remedy except than this that you go Makkah and there is an arch of Imam Abu Hanifa is there and you perform two rakats and to sit there. There will appear one person and when he will finish his prayer and sit there, then you go in front of him and tell him your event.” Abu Umar went to Makkah and he was performed two rakats in the arch of Imam Abu Hanifa and he sat there. One pious person came there and he was performed two rakats and he was sitting there. Abu Umar went before him and said, “He was going on the way and there came one handsome boy in front of him. Suddenly my look was fallen upon him. Then by option of self desire I had seen him a second time and all Quran which he was remembered was forgotten by me.” That pious person was Hadrat Khizer (A.S.). And who took saliva from his mouth with his finger of witness and place it on his tongue and due to this reason at once Quran was remembered by him. During this time one pious person came there and he was



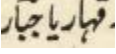

performed two rakats. The first pious person was given him very much respect to the other pious person who came there later. When that person went from there, then Khaja Khizer (A.S.) has asked him, “Whether Abu Umar do you know him.?” Then I told him “ No.” He said “He is Khaja Hasan of Basra but he has insulted him.”

After that he was asked the royal family person who was sitting in the meeting “Which book he is reading?.” He said “Talqis, in that book there are written many strange events in it. With those also in it there are two rules of grammar which is mentioned in this verse.

الدَّكْرُ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشَّرَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝ اِذَا تَذَكَّرُ مِنْ اَتْبَعِ

Its translation and interpretation is as follows.

“You can warn only him who follows the reminder and fears the Beneficent (Allah) without having seen him, so convey to him the good news of protective forgiven and an hourable reward.”

Its meaning is  warning. So this Quran will be warned, who is follower of it and not for the infidels and  is here on the weight of the verb in a tense of exaggeration, it means Allah is very Merciful so one who is very Merciful then from Him how fear will be considered.? If the word  (The Compeller/The Subduer) will be there then in that case it will be proper. The reply of first is  its means of following of it. When it is followed by a faithful, then fear will be in favour of the faithful. The reply of the second is, in it fear is there which is praise of the faithful, so because of the Subduer all will be afraid of him. But unless the sinner Muslims will not know the Mercy of Allah is indifferent, so then they will not be afraid of him.”

The 95th episode

The felicity of the kissing of the feet of Khaja Sahib available to me. Khaja Sahib is telling the story of Khaja Abu Saeed Abul Khair. "Once he went to Neshapur and there mankind began taking, blessing from him. There was one reliable person Imam Mohammed Karaqi was there and when he will use to hear the name of Abu Saeed then he will curse upon him. When there will be discussed in his meeting, then he used to curse upon him. Once Imam Mohammed was becoming ill then and the Sheikh was wanting to go for visiting of sick for him. The disciples told him, "He is not respecting you so why he will to visiting of sick for him.?" But Sheikh did not agree with them and asked for convenience so they could not ignore his instruction. The convenience was coming there and he was riding on it. Hasan Modib was sent on Darwesh for sounding the disposition there. When that Darwesh went to see Imam Karaqi and he told him, "Sheikh is coming to see you for your visiting of the sick there." He told, "To close the all doors of the house so that Sheikh may not enter into the house and tell him why he is coming to see him and to go church of the Christians." That Darwesh came back from there and told his reply to Hasan Mudaib. All disciples were becoming upset. The Sheikh asked for them, "The reason of grief and worry from their faces and asked them what is the condition?." They told him, "Why he is going there. We have sent one Darwesh to inform about your visit there. Upon hearing this he said why he is coming there and he should go to church of the Christian." Upon hearing this Sheikh Abu Saeed told that "He will fulfil the saying of the pious person so take him to church of the Christians. " Upon hearing these servants of the Sheikh were

surprised more in this matter that what is another evil is standing there but nobody has dared to say. The Sheikh told, “ To turn convenience towards the Church of the Christians. When they started in helpless than they met one Shi’ite on the way and who asked, “Who is there in the carriage.?” The people told him “Abu Saeed is in it. “He said “Curse upon him. ”Upon hearing the friends want to beat him. But the Sheikh opposed and prohibited them and warn them, “Not to say anything to him. And he is a research person in his saying that he thinks our religion as false. So he is cursing on false.” When that Shiite was seen in his manners and hear his saying that he is thinking our religion as false and for false he is cursing 100 times and so he was surprised and he was falling on the feet of the Sheikh and repented and followed him.” When they proceed from there and have reached near the church, then there was loud and cry in the church that Sheikh Abu Saeed is coming into the church to guide the mankind there. By chance it was Sunday and all Christians were present in the church. In that church two pictures of Hadrat Maryam and Hadrat Eisa (A.S.) were there and on that day there will be worship of two of them there in the church. So there was loud and cry that Sheikh was leaving his religion and entering into the religion of Christianity. In short, they took convenience into the church near to those two photos there. Abu Saeed has paid his attention to the photo of Hazrat Eisa and he recited the following verse.

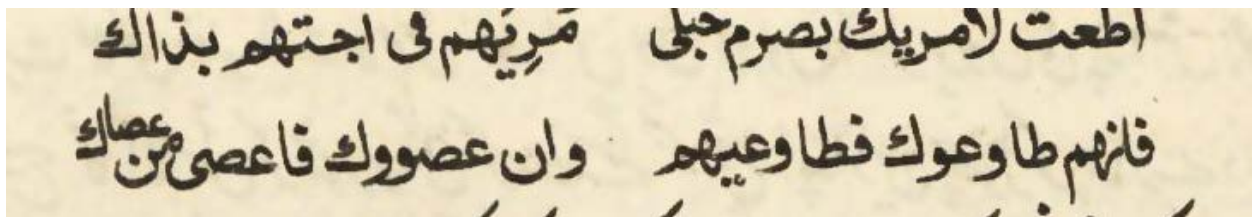
أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأَهْلِي الْهَيْئَةَ مِنْ دُونِ اللَّهِ

He said “ If you have said this and if there is blame upon you then for manifest of slavery to prostrate before Allah.” Upon saying this of Abu Saeed two photos were turned toward Qibla and prostrated before Allah. When the Christians saw that the two photos were turned toward Qibla and prostrated before Allah, Then all have accepted the religion of Islam after reciting the Islamic creed in the church. There was loud and cry in that city that one Sheikh

was entered into the church and after showing there such and such miracle he was converted to many thousand Christians in the religion of Islam there. Upon reaching back to his house Sheikh told his friends that by following the instruction of the pious person he was going to the church and how there were benefits in this matter that Shiite was repentant and many thousand Christian were become Muslims.”

Slowly this matter was reached to Imam Mohammed Karaqi that Abu Saeed as per his saying went to the church and many thousand people have become Muslims. And upon seeing the miracle of the Sheikh he rides in the carriage and came to the house of Abu Saeed and he was falling at the feet of the Sheikh. Upon hearing this story there was so much pleasure. Then a discussion about love was started and he said, “If somebody who love with any person then he should not do anything as per temperament of the beloved. Then he said, “Truth of love is required following of it. If one who claim of love, then he did anything against the will of the beloved. Then he is not a follower and he is an enemy of that person.”

Then he said “In the book ‘Shashi’ in which chapter of Amar (orders) it is written that leaving of the obedience is sin.” For certifying this subject he was reciting this one Arabic verse.”



He said one Darwesh went to one city and he was seen all the city was in of the blue color. He was hungry and he went to one garden and in which many trees of figs were there. The girls were sitting on the trees and eating figs there. Upon seeing the Fakir the girls thrown down

some figs for him and he was eaten the figs there and he was found the girls also in the blue dress. He asked them, “What is the custom in this city that all things are in blue color and this is the dress of the mourning.” Those girls told him that, “When the news of leaving of the prophet of Allah reached to this place and from that time the people of this nation have adopted the blue dress and this custom have been coming in between us as such that nobody did not wear white dress here but blue dress is a sign of our love of the prophet of Allah.”

Then he told the story of Khaja Owasi Qarni that when the prophet's teeth were broken in the battle of mount of Ohud and at that time Owasi Qarni was in Qarn village. He has broken a tooth for the love of the prophet, and then he was thought sure it might not be the same teeth of the prophet, and then in this way he broke all his 29 teeth. In this speech there was weeping which was overpowering upon Khaja Sahib.

The 96th episode

The felicity of the kissing of the feet of the Khaja Sahib available to me.

Khaja Sahib was giving a statement and when has reached there and at that time there was discussion of this verse. There was the first command of piety, and after this there was the order of the company of the true persons.” Then he said, “ True persons are those in the company of them the persons will become perfect and adopt piety and this love which is available in the world with the true persons which will be become cause of good and the reward of graces in the other world. Against those people, which have the company of the progenitor of

disturbance and sinfulness and on the day of judgment they will be enemy against each other. Allah says in Quran

”الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ“

I have seen in one book that, “ When one person will be taken to the heaven upon seeing his place, then he will ask with the angels that “Allah has given me such a great status to me today. Whether he has given or not such status to my friends of the world.?” The angels will reply to him, “ As you did many goods in the world so you have given such a lofty position in the paradise for the reward of good deeds. Your friends did not do such deeds so they could not get such status.” So that person will pray and in hymen say that, “ Oh Allah you know well that I have made this for myself and for my friend.” Then at that time Merciful Allah will command to be given such status to his friends. In short the benefits of the company of the true persons will be available if God wills in the other world.”

The 97th episode

The felicity of the kissing of the feet of the Sheikh available to me. He said, “On the day of judgment Allah will be claimant of the human beings and in the same way the prophet will be acting as claimant of the nation. And in the same way the spiritual masters will file a claim on the disciples. Those who do laziness to obey of the command of Allah then he will make Allah his enemy. Those who left the practice of the prophet for them, nor did regularity then he made prophet his enemy. One who ignores the willingness of the spiritual master then he will make him his enemy. It is compulsory for the human beings that he should not make the above three claimants and enemy there. Then he

said “Everybody has his capital with him and with that wealth he will have his arrangements. For example capital of the king is as follows.

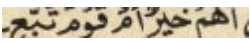
- 1.Treasure
- 2.Attendants
- 3.Servants
- 4.Crown and throne

And if the king does not have these above things, then he will become poor. The capital of the farmer is ox, Plough, seeds. The capital of the learned person is, knowledge and books and if he will forget knowledge, then it is like that from him his capital is lost. In the same way there is a capital of the Darwesh is there with him of the attention of heart to Allah. If his attention of the heart to Allah is lost with him, then he will become a poor person. Then he said, “The time, which is passed by the Darwesh without attention for which there will be regret for him on the day of judgment.” Then he said again that, “On the day of judgment these three will be claimants for him there. It means Allah, the prophet and his spiritual master will be angry with him and will be separate from him on the day of judgment.” And relating to this he told this story.

There was a king and with him there was system that at the time of the general court session there was permission to all to enter into the court hall and he can submit his request to the king directly and doorkeeper and herald will not prohibit them. One day one Fakir of rag dress as per practice of place was going to see the king there. The doorkeepers warned him and has stopped him. The Darwesh surprised and said, “It is the practice of this place that everybody will visit the king without any permission, then why they are prohibiting him?.” Whether my dress is not petty and short?.” The doorkeeper told him, “Yes, due to your dress, I am prohibiting you and the dress you are wearing is the dress of a pious person of Allah and with this dress nobody did not come in the

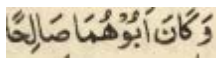
door of the world. Go back and take out this dress and come in the dress of the world, then he will not prohibit you. But the respect of this dress is prohibiting you to enter into the court.” The Darwesh told him that, “He will leave his desire, but he will not leave dress of the Darwesh persons.”

The 98th episode

The felicity of the kissing of the feet of the Sheikh available to me. One Qazi (judge) came there from State of Bihar. Khaja Sahib said “The State of Bihar is very pleasing place and where there is available attention of the Sheikh. Then he said, “About one garden of that place which is a fine place of comfort and which was constructed by one king there for himself.” Then he was asked with the Qazi, “Whether that ruler was buried in it or not.?” He told him, “Yes, he was buried in that garden.” Khaja Sahib told that, “He got long life and he was living in many cities. As such his intention was true, so he was buried in that garden.” With related this he told this story and first he was reciting this verse.  Then he said, “There is a difference about his prophet-hood, but all agreed for his saintliness.”

Hadrat Ibn Abbas said, “Tibah was a king and the prophet.” When the persons have asked with the prophet and he said that, “Tibah was a prophet.” Then he said that, “There is difference that he was from Arabia or he was ruler of Arabia. One time he was successful in the war over the group of the book and he was imprisoned them. He asked of them while not disclosing his religion, “Whether in your book is there mention that at the last advent of one prophet will be there and whose named will be Ahmed.? And from them he was asked about the details

of qualities and the face of the last prophet of Allah.” The people of the book told him that, “ He will be born in Makkah and he will live in Madina and he will be buried in Madina.” Upon hearing this Tibah has asked with the persons of Madina, “Whether there is person Ahmed is there in Makkah with such details of qualities and face there.” All of them said, “ There is no such person.” Tabah said, “ As per book Taurah at last soon the last prophet of Allah will be born there.” He was constructed one palace for the prophet of Allah. He was told, “He was constructed this house for the last prophet of Allah. Very soon he will be advent in the world. And he is allotting this house for endowment of him.” When the prophet was born and at that time that the house was in possession of Hadrat Abu Ayub Ansari. When the prophet was emigrating from Makkah and he was reached to Madina then at that time he was given orders that he will stay in the house where his camel sit there and his camel was going all over Madina and at last it was sitting on the door of the house of Hadrat Abu Ayub Ansari. There was wisdom in this that the prophet should stay in the house which was endowed for the prophet of Allah by Tabah. As he was sincere person so Allah was sent him in the house.”

Upon this he was reciting this verse. . He said, “ His father was buried a treasure in the wall and he was praying Allah that it will reach to his sons. Allah was given the treasure to his sons.”

I have told him, “To explain the story of Prophet Musa and Prophet Khizer.” He said this story is very famous and well known. Hadrat Musa told Hadrat Khizer, “ May I follow you on the agreement that you teach me right knowledge from that which you have been taught.” And Hadrat Khizer said to him that, “You will not be patient with me.” In spite of this Hadrat Khizer did deeds and he first said you will not be

patient with me.” He said, “ Well, if you follow me then do not asks me about anything till I myself mention about it to you.” Hadrat Musa was agreed this and he said, “ You will find me, if Allah wills, patient and I will not disobey in any matter.” So they both proceeded until when they embarked in a boat, he made a hole in it to drown those in it.? As per human nature, he said, “ You have indeed come with something strange.” Hadrat Khizer said to him, “ Did I not tell you that you will not be able to be patient with me.” Hadrat Musa said “ Do not catch for me what I forget and do not involve me in difficulty in my affair.” Then they proceeded until they met a young man and he killed him. He (Musa) said, “ Have you killed an innocent person and this murder being in retaliation to his unjustly killing some other person. You have indeed come with something unrecognized.” Hadrat Khizer told, “ Did I not tell you you will certainly bit be able to be patient with me.” He (Musa) said “ If I ask you about anything after this then do not keep with me in your company, you would have indeed reached excuse from my side.” Then they proceeded until when they came to a people of a town. They asked its inhabitants for food, but they refused to make them guests. They found in it a wall on the point of falling down, so he set it right. He (Musa) said a third time, “ Had you willed you could have taken a reward for it.” Hadrat Khizer upon hearing his question a third time he said, “ This is point of parting between me and you. I will inform you of the interpretation of that over which you were not able to be patient. As for the boat, it belongs to poor people who work in the sea. I intended to make it defective because there is a king who is after them, he takes every boat by force.”

“And as for the young man, his parents are believers and we feared that he will involve them both in rebellion and infidelity. It is mentioned

in the holy Quran كَانَ أَبُو هَيْثَمٍ صَالِحًا so for saying صَالِحًا there is wisdom in that pious person who will do such work which is according to the sense, wisdom and Islamic law. Otherwise, without this, then it is thought that perhaps that person due to miserliness he was buried, his treasure in the earth and he was constructing a wall on it. Then he said he was reading in some book in which it was written that in the seventh generation that pious person was passed away from the world and due to his grace and capacity was such effected that Allah was reached his progeny in the seventh generation.” Then he said, “For getting deeds there is required endeavours and difficulties.” And he recited the saying of the prophet. اجْعِدْ عَلَى قَدَرِ تَعَبِكَ وَنَصِيبِكَ .Then he said, “There is endeavours and difficulties to the sensual appetites and then there will be available pleasure to the soul and it will get comfort. Then that pain and tiredness will be ignored. He was given its example that when there will swell on the feet of the prophet of Allah during his long standing in the night prayers. He will get fond and comfort due to this endeavour. He will pray by standing and if in this worship if there will be no fondness, then it was not possible for him to stand in the prayer.” He said a second example, “Once there was one thorn which pricked in his feet of Hadrat Ali Ben Taleb as such it was becoming very difficult to take it out from his feet. When he was engaged in the prayer and he was drowned as such in the remembrance of Allah, then at that time the people of have taken out such thorn from his feet that it was not known to him.”

Then he said, “Until there will be no love of Allah, there then it is not possible for the endeavour. Then he recited this verse.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ

ظُلُمُوا جَهْلًا

فَابَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ

.This verse’s translation and interpretation are as follows. That as sky and earth,

were not places of love so they have not accepted it. That the man who was a place of love so he was accepted it. And there is persistent and opposition in the love and affection. So it was said **ظُلُومًا جَهُولًا**.”

The 99th Episode

The felicity of the kissing of the feet of the Sheikh available to me. One learned person came from the Arabian country. He asked with him “What work he will do there.?” He told that “He is engaged in the work weaving.” And upon this Sheikh told this story.

Sheikh Ahmed Naharwala was used to engage in the work of weaving of fabric. Some time while weaving in the loom there will prevail, such condition on him that he used to be vanished from there. After some time he will be coming back and he will find whole cloth made ready. One day Qazi Hameeduddin Nagori came to see him. And he sat some time with him and when was going from there, then he told him, “ Oh Sheikh how long you will be engaged in this work.” Upon saying this he left from there. Then Sheikh Ahmed stood there to tighten the nail of the warp and woof, which was becoming loose, but at that time stone was fallen on his hand so his hand was broken. Sheikh Ahmed told, “ His hand was broken by Qazi Hameeduddin Nagori.” After this Sheikh Ahmed left that work and he was engaged in the worship of Allah.

Then he said, “ Qazi of Kashan was not having devotion with Fakirs. When the persons have seen his unbelief of the Fakirs then they asked the reason in this matter. Then he told that, “He could not find such Darwesh and Fakirs which he was seen by him and which are not found nowadays.” The persons have asked, “How were they.?” He said “ What he will say about Darwesh.?” He said, “ He will tell the story of

one labour who was engaged in labour work for earning of livelihood. Once he was in Kashgar city. There my small knife which was liked by me very much and it was broken in the middle of it. So I was becoming sad and show it to knife makers there and told them make it as it was before and it should not show that it was broken and whatever charges for this repairing work which will be paid by him. All knife makers were told that it was not able to join.” The Qazi told them, “ He wanted repairing same as before and so that there should not be found any defect in it.” Then they told him that, “It will never be possible.” Then those knife makers told him that, “ To go such and such street where there is available one knife maker who is a person of saintliness. So that there your wish will be fulfilled there.” The Qazi by searching him, he went to his shop and place his knife before him and he told him, “ He wanted such repair that it should be looked as before without any defect in it.” He told that, “ It will be not repaired like that.” The Qazi told him that, “ Persons have sent him in your shop that my work which will be done by you. I used to keep it very dearly so for the sake of Allah repair it.” Upon hearing this he was taken that knife into his hand. And he was taken it near to his mouth and he asked me, “ In which city you are residing.?” And I told him that, “ I belong to Kashan city.” During this period my knife was repaired in the same condition without any difference in which it was before. Then he was given to me and told me to go from there. I was very happy to collect my knife from him.”

Then Khaja said that, “ The morsel of skill and its earnings will be pure and he said Abdal (an order of saints) of Allah who live in the mountains and who collect wood and grass from the mountain areas and sell in the city. One person brought wood there and all other people will remain in the mountains. He will sell the wood and other things and purchase food from there and go back to the mountains. There

sustenance will be as such that, or medicine or fruits of the mountains which do not belong to any person. So one Abdal person will sell and purchase food for all and go back to the mountain area.”

Upon this he told this story. “ Once Moulana Husamuddin Indpati came into the service of the Sultan of Auliya and he told him that, “ Moualan today I have seen one Abdal.” He asked him, “Where he was seen him.?” The Sheikh told him that, “ I went to visit to the grave of Hadrat Fatima Bibi in village Sam. There is one water tank and on it I have seen one person who put the basket of the woods from the head and he kept it on the side of the water tank and he did such a nice ablution that I was surprised at this matter and after this he was prayed two rakats with comfort and I was more surprised by seeing his style of the prayer. Then he was washing his empty basket three times, then he washed each wood one time and after reciting blessing on the prophet he began putting the wood in the basket. In this way washing all wood along with basket three times by dipping into the water tank and put it on the side of the water tank so that water may be fallout from it. I was surprised and stood and one Rupee was there with me and which was in my turban so opened my turban and given in his presence and told him “ Oh Khaja accept it.” He told me, “ Oh Sheikh excuse me in this matter.” I have told him, “ For two penny you are lifting such weight and enduring such difficulties. Allah has provided one Rupee to you free but you are not taking it. He said, “ Excuse me,” I asked him, “To explain the reason of not accepting it.” He said, “ To sit so that he can explain in this matter.”

“ Oh honorable Sheikh, when both of them sat then he began saying that his father was used to engage in this work. When he was in his younger age his father was died. Then her mother taught him as such commands of Allah that he used to pray Allah without fear. Afterward,

when my mother was died and at that time she called him and said, “ There is a cloth in which there is knot in it and which is in thatched roof and search it and bring there.” I have searched it and brought before her. She opened it and she said, “ To bring shroud in this amount and give such amount to undertaker whose work is restricted to washing the dead corpse and such and such amount of grave digger. Then she was given me 20 Rupees or some for less to me and she told this is the whole expense of your life. Your father was used to go gardens and sell vegetables and cucumber and with it was his livelihood. This is your capital amount. You also sell vegetable and cucumber. Except this source did not earn your livelihood.” When he finished this story, then Sheikh was able to know that this person is Abdal of Allah. Abdals who do not accept anything from anybody. They used to live only on the earning of labour and endeavours.

The 100th Episode

The felicity of the kissing of the feet of the Sheikh available to me. He said, “ There was one wise person and there was continual starvation for some days for him. When he will not get food, then he went to the riverside. Where there were fallen the leaves of apricot and which were thrown by the gardener. The Hakim (wise person) due to hunger took the leaves and began eating them. One rich person who is interested in the worldly matters came there. Upon seeing the Hakim he was getting down from the horse and after paying him salutation and the respect he told in conversation to Hakim that, “ If you live in the company of the king then he will be away from the condition of eating of the leaves.”

Then Hakim told in the same way of advice and love to him that, “ If he will be content of the yellow leaves of the apricot, then he will be free from the disgrace company of the worldly people.”

The compiler of the book Khair al-Majalis says that he heard this story by Hazrat Burhanuddin Gharib and he was writing this narration in his Malfuzat (speeches) book. Then I told him that, “He was seen Hadrat Burhanuddin Gharib in his dream and who is asking him whether his book was completed.? I have said, “Yes ”. Then he was brought one book before me and which he was opened and read by him. And from the book it seems it was appeared gold from it. He was given me that book and then he said to the people of the meeting that “ Such grace should be given to him”.

The End.